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Siddur Lev Shalem for Shabbat and Festivals

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Personal Prayers upon Arising

I thank You, living and eternal sovereign, for Your kindness in restoring my soul. How great is Your faithfulness.

Modeh/modah ani l’fanekha, melekh h’kayam, she-hehezarta bi nishmati b’hemlah, rabah emunatekha.

Some recite the following prayers upon arising; others recite them upon arriving at the synagogue:

THE SOUL

My God, the soul that You have given me is pure.
Elohai, n’shamah she-natata bi t’horah hi.
You created it,
You formed it,
You created it,
You breathed it into me;
You watch over it when it is in me.
In the future You will take it from me
but then restore it to me in the world that is coming.
As long as this soul is within me, I thank You,
Adonai my God, God of my ancestors, ruler of all creation, master of all souls.

Barukh atah Adonai, who restores the soul to the lifeless form.

HAND WASHING

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us to wash our hands.

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

THE BODY

Barukh atah Adonai, our God, sovereign of time and space, who crafted the human body with wisdom, creating within it many openings and passageways. It is known and revealed to You that should even a single passageway rupture, or a single opening close up, it would no longer be possible to exist and stand before You. Barukh atah Adonai, healer of all flesh, who restores wondrously.

Some recite the following prayers upon arising:

A Prayer to Be in God’s Presence

—YEHUDAH HALEVI

Spread Your wings over us that we may delight in Your Presence this day.

Intentions for the New Day

Master of all worlds, may it be Your will that the light of Your face be reflected in mine.
May my mouth speak only what is true, may my eyes see the good in all that I meet, and may my ears be attentive to the troubles of those who address me.
May I breathe the awe of You, so that I lovingly face all I meet.
May the words I utter be acceptable to You, my rescuer and protector.

—based on a prayer of NAḤMAN OF BRATZLAV

Personal Prayers upon Arising

Modeh/ani ma’aseh E-loheinu be-nitzoloh vehi Tzeruf

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

Who crafted the human body with wisdom

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An Introduction to Prayer on Shabbat

For an introduction to prayer on the Festivals, see page 304.

Along with its other gifts, Shabbat offers a singular opportunity for prayer. Weekday prayer is frequently burdened by our knowledge that there is work to do, that we are taking time out from other demands of the day. On Shabbat, relieved of the press of time, one can luxuriate in prayer.

For this reason, on Shabbat morning the liturgy is somewhat extended. In the preparatory P’sukei D’zimra, eight psalms are added in celebration of the day, many of which celebrate the relationship of God to the world, as well as that of God to the people Israel. These eight psalms culminate in the Song of the Day of Shabbat (Psalm 92).

However, the uniqueness of the gift of prayer on Shabbat is not greater length for its own sake, but greater depth. On Friday night, we empty our consciousness of its usual concerns. On Shabbat day, we allow our spirits to soar, expanding beyond the constraints of the burdens of the week. Today we have the leisure to allow our prayer to unfold slowly, carrying us on a spiritual, emotional, intellectual, and aesthetic journey; we are blessed with both the time and inner space to dwell on a word or a phrase, savoring its beauty as it stimulates and nourishes our being.

Thus, too, the focus and content of our prayer is different on Shabbat. The formal liturgy does not include the usual personal requests for physical sustenance. Rather, prayer on Shabbat centers on appreciation of life, of the gifts that we are given and in the spiritual fulfillment we seek. For example, the Amidah (the silent, standing prayer) is shortened to seven blessings, with the central and longest blessing speaking only of Shabbat itself, and its joys and yearnings. Similarly, creation is celebrated and the blessing of creation preceding the Sh’mà is expanded.

Six days of the week, we live and work in the world as it is; practicalities and needs press upon us, demanding our time and focus. On Shabbat, we envision a different reality, what Abraham Joshua Heschel calls “God’s dream for the world.” As our prayer progresses, we become ever more attuned to that dream.
Prayer
We enter the synagogue in conversation with ourselves. And as we engage in prayer, this conversation becomes one conducted with God.

Worship with Joy
A person does not experience the presence of God through sadness or laziness, but through joy, as is written regarding Elisha, the prophet: “[He said:] ‘Now bring a musician to me’—and when the musician played, the hand of God was upon him” (2 Kings 3:15).

A Prayer When Entering the Synagogue
May the offerings of my lips be acceptable to You. May my thoughts be clear, my words remembered, and my speech acceptable to You.

A MEDITATION BEFORE PRAYER
At dawn I seek You, my refuge, my haven; morning and evening, to You I pray, though facing Your greatness, I am awed and confused, for You know already what I would think and say.

What might in thought and speech can there be? What power the spirit within me? Yet, You treasure the sound of human song; and so would I thank You, as long as Your soul is in me.

Psalm 5:8. Although the verse originally referred to the Temple in Jerusalem, references describing the Temple came to be applied to the synagogue, which the sages called a mikdash me’at, "a minor sanctuary." In this, they were uttering the prophet Ezekiel, who assures the exiles in Babylonia that God is with them in the “small sanctuaries” of foreign lands (Ezekiel 11:16).

I LOVE YOUR HOUSE
The word "house" of All. Psalm 26:8. Here again, the original reference was to the Temple, but it was later understood to describe the synagogue.

I WILL BOW AND PROSTRATE MYSELF
The liturgy recasts Psalm 50:6 from the plural to the singular, as all the passages opening the service are phrased in the singular. The ancient rabbis declared that the bowing performed during the Amidah fulfilled the function of kneeling and prostration. Today, prostration takes place in the synagogue only on the High Holy Days, though some medieval pietistic practices emphasized kneeling while praying at home.

RESPOND TO ME
Psalm 69:14. Perhaps the most primal prayer: may our words be heard and responded to.

AT DAWN I SEEK YOU
This poem was written by Solomon ibn Gabirol (1021–1058, Spain) as a morning meditation to be recited by the prayer leader. It begins with a confession of human inadequacy, even to offer prayers, but ends by evoking the soul—the spirit of God in each human being, and the source of human inspiration.

Prayers upon Entering the Synagogue
How lovely are your dwellings, Jacob; your sanctuaries, people of Israel!

As for me, through Your great kindness I enter Your house; in awe of You, I bow toward Your holy sanctuary.

ADONAI, I love Your house, the place where Your glory dwells. I will bow and prostrate myself, kneel before ADONAI my creator.

My prayers are to You, ADONAI, in the hope that this is a favorable time; God, in Your abundant love, respond to me with faithful deliverance.

Mah tovu ohalekha yaakov, mishk’notekha yisrael.
Va-ani b’rov hasd’ka avo veitekha,
esh’tahaveh el heikhal kodsh’kha b’yiratekha.
Adonai ahavti me’on beitekha, u-m’kom mishkan k’vodekha.
Edward I. Joel, "The Synagogue in America: From the Origins to the Present," p. 44. Many rabbinic readings of this verse understood the "dwellings of Jacob" (literally, "cents of Jacob") and the "sanctuaries of Israel" to refer to houses of study and prayer houses (Babylonian Talmud, Sanhedrin 10a, for instance). Interestingly, we enter the synagogue with a verse of a non-Jew, here used to praise the synagogue. This verse was added to the service in the late Middle Ages, when European royal courts became more formal, which warranted a similarly formal introduction to our worship of the Sovereign of All.

AS FOR ME
This verse understood the "sanctuaries of Israel" to refer to houses of study and prayer houses (Babylonian Talmud, Sanhedrin 10a). Today, prostration takes place in the synagogue only on the High Holy Days, though some medieval pietistic practices emphasized kneeling while praying at home.

A Prayer After Being Successful
May my thoughts be clear, my speech acceptable to You. May the lips of the person who would speak be acceptable to You.

May my soul be known to You, as long as my soul is in me. May the hand of God be upon me.

ADONAI, I love Your house, the place where Your honor dwells.

Entering the Synagogue
(2 Kings 3:15).

A person does not experience the presence of God through sadness or laziness, but through joy, as is written regarding Elisha, the prophet: “[He said:] ‘Now bring a musician to me’—and when the musician played, the hand of God was upon him” (2 Kings 3:15).

—MIDRASH ON PSALMS

A Prayer When Entering the Synagogue
May the offerings of my lips be acceptable to You. May my thoughts be clear, may I be instructed in God’s ways, and may I be at peace with myself and my neighbors.

—BAHAL ON THE ZOHAR

 Respond to me with joy, and may I be instructed in Your ways, and may I be at peace with myself and my neighbors. And in this conversation with ourselves, and as we engage in prayer, this conversation becomes one conducted with God.
Our Relation to Others

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

—FIRKEI AYOT

Putting on the Tallit

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

Let me praise Adonai—
for You, Adonai my God, are surely great;
clothed in glory and majesty,
wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth.
Barukh atah Adonai, our God, sovereign of time and space,
partners in Your day.
Teach me, God,
to bless and to pray,
to sense,
to see,
to celebrate,
to know,
to sense,
to bless and to pray.

Our Relation to Others

I hereby accept the obligation of fulfilling the Creator’s mitzvah as written in the Torah:

Love your neighbor as yourself.
Hareini m’kabel/m’kabelet alai mitzvat ha-borei: V’ahavta l’rei∙akha kamokha.

Teach Me, God, To Bless and To Pray

How precious is Your kindly love, God,
so may my soul wrap itself in the light of Your Presence.
To see, to sense, to know, to celebrate, to fail.

Abundance

Psalm 104:1–2. This Hebrew word is primarily used in the Torah to describe the sacrificial elements burnt on the altar. Thus, to say that we are sated by God’s blessings, abundance, suggests that God gives us back the gifts we have offered—though in the hands of God they have been transformed: we offered a physical offering, which, rising to heaven, has been returned to us as spiritual nourishment.

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

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Blessings for a New Day

We rise.

Barukh atah ADONAI, our God, sovereign of time and space,
who enables the bird to distinguish day from night,
who made me in the divine image,
who made me free,
who made me a Jew,
who gives sight to the blind,
who clothes the naked,
Barukh atah Adonai eloheinu melekh ha-olam,
asher natan la-sekhvi vinah l’chavi bein yom u-vein lailah.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat orin.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b’tzalmo.
Barukh atah Adonai eloheinu melekh ha-olam,
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she-asani b’tzalmo.
Barukh atah Adonai eloheinu melekh ha-olam,
pokei∙ah|.| ivrim.
Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

Hilkhot Tefillah 7:7, 9). Other authorities, however, beginning with the siddur of Rav Am-ram Gaon in the 9th century, recommended the public recitation of these b’rakhot. This has been the standard Ashkenazic practice to this day; the common Sephardic practice is to recite these b’rakhot privately and to begin the service with the morning psalms.

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

Who Enables the Bird to Distinguish Day and Night. We are a part of the natural world, responding to the morning sunlight as does all of nature. This first blessing attributes understanding to the animal realm and points to humans taking instruction from them.

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

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

Who Made Me a Jew. This positive formulation is the wording in the Baby-
lonian Talmud (Menahot 43b).

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

Who Clothes the Naked. God’s clothing of Adam and Eve (Genesis 3:21) was an act of kindness exhibited to these first humans, even as they were exiled from the Garden.
Barukh atah Adonai, our God, sovereign of time and space, who releases the bound, who straightens those who are bent, who stretches out the earth over the waters, who steadies our steps, who has provided for all my needs, who strengthens the people Israel with courage, who crowns the people Israel with glory, and who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.
Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael b’tifarah.
Barukh atah Adonai eloheinu melekh ha-olam, me’atzemim be’emunah.
Barukh atah Adonai eloheinu melekh ha-olam, ha-mekhchin mitzadim gaver.
Barukh atah Adonai eloheinu melekh ha-olam, she-asah li kol tzorki.
Barukh atah Adonai eloheinu melekh ha-olam, ha-noten laya-eif ko-ah.

May it be Your will, our God and God of our ancestors, who releases the bound, who crowns the people Israel with glory, and who strengthens the people Israel with courage, who gives strength to the weary.

Barukh atah Adonai eloheinu melekh ha-olam, zokef k’fufim.
Barukh atah Adonai eloheinu melekh ha-olam, matir asurim.
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A Penitential Prayer

Both in private and in public, a person should always be in awe of heaven, acknowledging the truth, speaking truth in one's heart, and upon arising one should declare:

Master of all worlds! Not upon our merit do we rely in pleading before You, but upon Your great compassion. What are we? What is our life? Our goodness? Our righteousness? Our achievement? Our power? Our victories?

What shall we say in Your presence?

Adonai our God and God of our ancestors?

Heroes count as nothing in Your presence, the famous are as though they had never been, the wise seem ignorant, the clever as lacking reason. For the sum of our deeds is chaos; the wise seem foolish, the famous are as though they had never been.

Human beings have no superiority over beasts, for all is vanity. In Your presence our lives seem futile. Surely, though, we are Your people, partners to Your covenant: To whom You made a pledge, the seed of Isaac, his designated heir, was bound upon the altar; the congregation of Jacob, Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You. Our goodness? Our righteousness?

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What are we? What is our life? For the sum of our deeds is chaos; the wise seem foolish, the famous are as though they had never been.
Therefore it is our duty to thank You and glorify You, to bless and sanctify and praise Your name.

► How blessed we are:
how Godly is our portion,
how delightful our lot,
how beautiful our inheritance!

How blessed are we that twice each day, morning and evening, as we awaken and as we end our day, we say:

Hear, O Israel, Adonai is our God, Adonai is one.
Sh'ma yisrael, Adonai eloheinu Adonai eh|.|ad.

Recited quietly:
Praised be the name of the one whose glorious sovereignty is forever and ever.
Barukh shem k'vod malkhuto l'olam va-ed.

You were before the world was created, and You are since creation; You are in this world, and You will be in the world that is coming.

You are Adonai our God, in the heavens and on earth, even in the highest heavens.

Truly,
You are first and You are last, and beside You, there is no other.

► Manifest Your holiness through those who hallow Your name, and hallow Your name in this world; as Your deliverance arrives, raise up our heads with pride.

Barukh atah Adonai, who sanctifies Your name through community.

The Song of “You”

Levi Yitzhak of Berditchev used to sing a song, part of which is as follows:

Where I wander — You!
Where I ponder — You!
Only You, You again, always You!
You! You! You!
When I am gladened — You!
When I am saddened — You!
Only You, You again, always You!
You! You! You!
Sky is You! Earth is You!
You above! You below!
In every trend, at every end,
Only You, You again, always You!
You! You! You!

(Translated by Olga Marx)
**B’rakhot Before Studying Torah**

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

*Barukh atah Adonai eloheinu melekh ha-olam,* 
asher kid’shanu b’mitzvotav v’tzivanu la·asok b’dibrei torah.

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

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

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

*Barukh atah Adonai,* who gives the Torah.

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**Passages of Study**

**TORAH:**

May Adonai bless and protect you.

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

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

Numbers 6:24–26

**MISHNAH:**

These are the deeds for which there is no prescribed measure: leaving the produce at the corner of a field for the poor, offering the gift of first fruits to the Temple, pilgrimage offerings, and may Adonai bestow kindness upon you.

Barukh atah Adonai eloheinu melekh ha-olam, 
asher kid’shanu b’mitzvotav v’tzivanu la·asok b’dibrei torah.

Mishnah Peah 1:1

**TALMUD:**

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

Issued on Babylonian Talmud, Kiddushin 38b

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**THE CORNER OF A FIELD FOR THE POOR**

Leaving the corner of the field for the poor may be the simplest of acts: it is entirely passive and the Mishnah teaches that the amount one leaves for the poor is totally up to each individual. Maimonides elaborates all the laws of *tzedakah* in the section of his law code dealing with this mitzvah, as if to say that *tzedakah* begins with the simplest of acts.

**THESE ARE THE DEEDS THAT YIELD IMMEDIATE FRUIT**

This list from tractate Kiddushin was expanded through the Middle Ages (Mishneh Torah, Hilkhot Matnot Aniyim), and variations are extant in different prayerbooks: “peace between husband and wife” is one such addition.
through knowing one’s place,
through finding joy in one’s lot,
through making a fence about one’s words,
through not crediting one’s own successes,
through being beloved,
through loving God,
through loving humanity,
through loving justice,
through loving honesty,
through welcoming criticism,
through shunning honors,
through not becoming arrogant because of one’s studies,
through not being joyful in decision-making,
through sharing in another’s burdens,
through judging others favorably,
through insisting on truth,
through insisting on peace,
through settling one’s mind in study,
through asking questions and responding to questions,
through listening and adding to the conversation,
through learning in order to teach,
through learning in order to do,
through bringing new understanding to one’s teachers,
through being precise in reporting what one has learned,
through reporting sayings in the speaker’s name.

Additional Passages of Study

Torah is greater than the priesthood or royalty, for kingship is acquired through thirty qualities and the priesthood through twenty-four, but Torah is acquired through forty-eight:

- through study,
- through a listening ear,
- through careful use of speech,
- through an understanding heart,
- through insight,
- through fear,
- through awe,
- through humility,
- through joy,
- through attending to scholars,
- through considered discussion with companions,
- through challenging exchanges with students,
- through equanimity,
- through biblical studies,
- through study of the Mishnah,
- through minimizing sleep,
- through minimizing idle conversation,
- through minimizing desires,
- through minimizing frivolity,
- through patience,
- through a good heart,
- through trust in scholars,
- through acceptance of suffering.

The ancient rabbis said that there are three crowns: the crown of priesthood, the crown of kingship, and the crown of Torah (Pirkei Avot 4:17).

There are twenty-four rituals that only priests can perform.

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- through minimizing frivolity,
- through patience,
- through a good heart,
- through trust in scholars,
- through acceptance of suffering.

The thirty qualities recommended for a king are listed in the minor tractate Kallah Rabbati (5:6).

Pirkei Avot 6:6
PRINCIPLES OF INTERPRETING TORAH

Rabbi Ishmael taught that the Torah is expounded by these thirteen rules of textual interpretation:

A restriction applicable in general circumstances certainly applies to a more limited circumstance.

A general rule may be inferred from a similar phrase in two different texts.

A general rule may be derived from a single text or from two related texts.

A rule stated in general terms, but followed by one or two particular examples, is limited to those particular circumstances.

When a particular circumstance is stated and is then followed by a general rule, the law is expanded to include all that is similar to the particular circumstance.

When a general rule is stated, followed by a specific application, and then the general rule is restated, the law must be interpreted in terms of the specific limitation.

If the specification is needed to clarify an ambiguity in the general rule, then the specification teaches something about the general rule.

But when a subject naturally included in a general rule is treated separately, it is meant to limit the rule.

When the text states a general rule and specifies a penalty and then follows it with a particular instance covered by the general rule but does not state a punishment for it, it is meant to ordain a lesser penalty for the latter circumstance.

However, when a penalty is specified for a violation of the general rule and then is followed by a dissimilar circumstance, either a lesser or greater penalty may be intended.

A circumstance logically falling within a general rule but treated separately in the Torah remains outside the rule, unless the text specifically states that it is part of the general rule.

An obscure text may be clarified by its context or by subsequent usage.

Finally, contradictions between two texts may be reconciled by means of a third text.
A CONCLUDING BIBLICAL PASSAGE

You shall be holy for I, ADONAI your God, am holy. You shall not insult the deaf, nor put a stumbling block before the blind. You shall not render an unjust decision: do not be partial to the poor nor show deference to the rich. Judge your neighbor fairly. Do not stand idly by the blood of your neighbor. You shall not hate your brother in your heart. Love your neighbor as yourself; I am ADONAI.

from Leviticus 19:2, 14–18

Concluding Prayers

We conclude with one of the following meditations:

א ▶ May it be Your will, ADONAI our God and God of our ancestors, to grant our portion in Your Torah. May we be disciples of Aaron the priest, loving peace and pursuing peace, loving our fellow creatures and drawing them near to the Torah.

ב ▶ May it be Your will, ADONAI our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we be privileged to worship You there, as in ancient days.

We conclude with one of the following meditations:

יהִי רָצוֹן מִלָּפָנֶֽיךָ, יהוה אֱלֹהֵיכֶם לֹא תֵּשָּׂוֵי קָדִּכּוּ, וּהלֹא תֵּעָקְלֵם שֶׁל אַהֲרֹן הַכֹּהֵן, אוֹהֵב שָׁלוֹם וּרְוֵדֵף שָׁלוֹם, אוֹהֵב אֶת־הַבּרִיּוֹת וּמְקָרֵבָן לַתּוֹרָה.

יהִי רָצוֹן מִלָּפָנֶֽיךָ, יהוה אֱלֹהֵיכֶם וַהֲשֹּׁבֶּרֶנֶֽה בֵּית הַמִּקְדֶּשׁ בֵּי מְהֵרָה בְּיָמָּֽינוֹּת. שֶׁיִּבָּנֶה בֵּית הַמִּקְדֶּשׁ בֵּי מְהֵרָה בְּיָמָּֽינוֹּת. וַשָּׁם נַעֲבַּדְךָ בּיִרְאָה כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמוֹנִיּוֹת.
Many congregations recite Kaddish D’Rabbanan here. Traditionally, Kaddish D’Rabbanan has been recited by mourners and those observing Yahrzeit, but it may be recited by anyone who has read or heard the teaching of a text based on Torah.

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

And we say: Amen.

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

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

Grant abundant peace to our people and their leaders, to our teachers and their disciples, and to all who engage in the study of Torah in this land and in all other lands. May you and they be blessed by our creator in heaven with great peace, grace and kindness, compassion and love, and long life, abundance, and deliverance. 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 mercifully bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

Yitgadal v’yiktodash sh’mei raba, b’alma di v’ra, kiruteih, v’yamik malkhuteih b’hayeikhon u-v’ymeikhon u-v’haye d’khol beit israel, ba-agala u-vizman kariv, v’imru amen.

Y’hei sh’mei raba m’vecharah l’alam u-l’almei almaya.

Yitbarakh v’yishvatbab v’yitpo-ar v’yitromam v’yitnasei v’yit-hadar v’yitaleh v’yit-halal sh’mei d’kudsha, b’rakh hu, le’ila min kol [on Shabbat Shuvah we substitute: le’ila le’ila mikol]
birkhata v’shirata tushb’ha v’nachamata da-amirin b’alma, v’imru amen.


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

Oseh shalom bimromav hu b’rakah v’an-sheh shalom aleinu v’al kol yisrael [v’al kol yosh’ei teiveil], v’imru amen.
Psalms from the following pages may be recited, as appropriate to the occasion. Additional psalms for weekdays may be found on pages 433–438.

ON SHABBAT: PSALM 92

Today is Shabbat, the day on which the Levites recited this psalm in the Temple: A PSALM: THE SONG OF THE DAY OF SHABBAT

It is good to thank You, ADONAI, and sing to Your name, Most High; how subtle Your designs! How wonderful are Your works, ADONAI, and I shall sing of Your handiwork.

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 sublime Your designs!

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

but You, ADONAI, are exalted for all time.

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

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

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

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

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

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

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

The Hebrew may be translated “You anointed me with fresh oil,” but Radak (David Kimhi, 1160–1235, Provence) suggests that the object of the verb is the speaker’s head mentioned in the first part of the verse; the anointing is ceremonial, giving the speaker a special divine function and blessing. The faithful thus become God’s royal enourage.

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**One Thing I Ask**

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

**Elul**

The psalmist begins with a sure and confident expression of faith, well-being, and personal strength, bordering on bravura. Little by little, however, doubts, fears, pains, and anxieties emerge. Similarly, as we move through the penitential season, we may find ourselves reaching a time when we are fragile ones—God’s tent—hardly sheltered. Other psalmists similarly use concrete metaphors, such as being cradled in God’s wings.

**God’s Protection**

The images used to describe God’s sanctuary are fragile ones—God’s sukkah, God’s tent—hardly the words one would expect to describe a fortress. God’s care, though, is the sturdiest thing on which one can depend. In this paradox lies the essential understanding of the faithfulness of God: the holy is diaphanous, and personal strength, formalism, and even the religious, that which may be felt in the days leading up to and in the period immediately following the High Holy Days. From the very beginning, the psalmist expresses absolute faith in God, culminating in the 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.

**TO PRAY** הַכְּלָלָה

Commentators have disagreed about the meaning of the Hebrew. Some would translate it as “greet”—that is, “greet God”; others take it to mean “ponder” or “examine” a sign from God.

**Do not hide Your face from me** לא תַּרְנָא פָּנֶֽיךָ אֵל

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.

**If only I could trust that I would see God’s goodness** הֵא לָכֵי אֱמַֽנְתִּי שָׁאֹל אוֹת הַיָּהֹוָה שֶׁלֹּא יָרֵא אֶלָּה

This is the only verse in the psalm that has no parallel or corresponding line. It seems to simply trail off and the speaker then hears an inner voice calling and repeats the opening phrase: “you 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.

Some congregations recite Mourner’s Kaddish here; see page 121. Some congregations recite Mourner’s Kaddish here; see page 121.
ON ROSH ḤODESH: PSALM 104

Today is Rosh Hodesh, on which we say:
Let me praise ADONAI—for You, ADONAI my God, are surely great;
clothed in glory and majesty,wrapped in a cloak of light,
You stretch out the heavens like a sheet of cloth,
set the rafters of the heights in the waters above,
appoint clouds as Your chariot,and ride on the wings of wind,
making the winds Your messengers,and lightning flashes Your sentries.

You laid the foundation of the earth that it never totter.
You covered the watery deep as if it were clothed,
and made springs for the streams
lest they return again to cover the earth.

You supply springs for the streams
coursing through mountains,
giving drink to each animal in the field,
and quenching the thirst of wild beasts.

From the heavens, You provide drink to the mountains,
et earth is sated with the fruit of Your labor—
wild grasses grow as feed for animals,
plants for human husbandry
that bread might come forth from the earth,
wine to cheer people’s hearts,oil to brighten their faces,
and food to sustain people’s lives.
The trees God made are sated, too:
the cedars of Lebanon that God planted, where birds nest,
the cypresses, where the stork makes its home.

Gazelles stride these high mountains
where crags give cover to badgers.

continued

from the whirlwind in Job, the wild ass, resistant to all domestication, is an image of unfettered freedom.
God's sustenance of His creatures extends to the wild and the tame, to beast and man (again, as in Job).

literal, “wild ass.” Robert Alter remarks: “As in the voice

continued

of nature and sees
the whole of creation as a blessing. It was chosen for recitation on Rosh Hodesh because the new moon is a symbol of the renewal of creation.

The word refresh literally means “the throat” and by extension refers to a person, since breath was identified with life. In later Judaism it came to denote the soul, the essence of a person.

The psalmist and other biblical authors imagined treasures above from which rain, dew, clouds, and fog descend, and subterranean depths from which oceans, rivers, and other bodies of water emerge.

The threat of water overflowing is a constant danger. The threat mentioned here is also a reminder of the almost totally destructive flood in the time of Noah.

BREAD . . . FOOD. The Hebrew repeats the word lehem, which literally means “bread.” Since all meals in the ancient world were accompanied by bread, which was the chief component of the meal, lehem became synonymous with “food.”

The language of this verse inspired the wording for the b'rakhah recited before eating bread.
You created the moon marking the seasons;
the sun knows when to set:
darkness spreads, night falls,
and the beasts of the forest stir;
lions roar, hungry for flesh,
begging for food from God.
As the sun rises, they return home and lie down in their dens,
while humans go to work and labor till evening.

How abundant is Your creation, ADONAI,
You fashioned it all with wisdom;
the earth is filled with Your riches.
There is the sea, so vast and wide,
full of countless crawling creatures—big and little living things.
There the ships go,
and there can be found the great Leviathan whom You created to play with.

They all look to You to give them their food at the proper time.
If You give it, they gather it up;
if You open Your hand, they are sated.
If You hide Your face, they are terrified;
if You cut off their breath, they die,
returning to the dust from which they were made.
But when Your breath blows in them, they are born,
and the face of the earth is renewed.

May the glory of ADONAI endure forever.
May God—who but looks upon the earth and it quakes,
touches the mountains and they smoke—
rejoice in what has been created.
Alive, I shall sing to ADONAI;
as long as I am, I will make music in praise of my God.
May my words be pleasing to ADONAI,
that I may truly rejoice.
May sinning cease from the earth,
transgressions be no more.

★ Let me praise ADONAI: halleluyah.
Ashirah ladonai b'hayai, azamrah leilohai b'odi.
Ye-erav alav sihi, anokhi esmah badonai.
Yitami ha-ati min ha-aretz, u-r'sha-im od einam.
★ Bar'khi nafshi et Adonai halleluyah.

Some congregations recite Mourner’s Kaddish here; see page 121.
ON PESAH: PSALM 136

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

Give thanks to Adonai, for God is good; give thanks to God, almighty; give thanks to the supreme sovereign: ki l’olam hasdo for God’s love endures forever

who alone works great wonders, creating the heavens with wisdom, stretching the earth over its waters: ki l’olam hasdo for God’s love endures forever

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

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

who led the people in the wilderness, smiting mighty kings: ki l’olam hasdo for God’s love endures forever

who gave their land to Israel as an inheritance, an inheritance to Israel, God’s servant: ki l’olam hasdo for God’s love endures forever

who remembered us when we were laid low, and rescued us from our foes: ki l’olam hasdo for God’s love endures forever

who provides bread for all flesh: ki l’olam hasdo for God’s love endures forever

give thanks to God in heaven: ki l’olam hasdo for God’s love endures forever.

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

PSALMS FOR FESTIVALS.

Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sotra, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (18:3–4). Traditions differ as to which psalms are appropriate. Scholars identify many of the psalms that follow as likely to have been composed for recitation in the Temple on these occasions.

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

AMORITES, BASHAN

The Amorites were a semi-nomadic people, powerful in the ancient Near East in the pre-Israelite period. Bashan is the name of the northern plains and mountains east of the Jordan River. According to the Torah, the Israelites defeated several of the peoples living in the areas east of the Jordan before entering the Promised Land; these lands were subsequently settled by the tribes of Reuben, Gad, and parts of Manasseh.
The essence of Your teaching is truth, and Your laws of justice are eternal.

You are close at hand, ADONAI, and all Your mitzvot ring true.

Your righteousness is forever and Your teaching is truthful.

Streams of tears have flowed from my eyes, for I saw Your Torah neglected;

You are my protector and shield; Your words provide me with hope.

Your word is a lamp for my feet, light for my path.

and so Your testaments have become my constant conversation.

All who taught me have increased my understanding;

I will never forget Your laws, for I have been revived through them.

that I may observe the testaments Your lips spoke;

With Your love and kindness renew my life,

grant me understanding, that I might study Your mitzvot.

I am Your handiwork, You formed me;

Give me insight and discernment, for I put my trust in Your mitzvot.

the world is filled with Your love and kindness—teach me Your laws.

Amidst my difficulties, this is my comfort: Your words have revived me;

I would delight in Your mitzvot, for that is what I love.

How I wish that You would guide me in the path of Your mitzvot;

that I may speak of Your wonders.

I am Your handiwork, You formed me;

Give me insight and discernment, for I put my trust in Your mitzvot.

the world is filled with Your love and kindness—teach me Your laws.

Amidst my difficulties, this is my comfort: Your words have revived me;

I would delight in Your mitzvot, for that is what I love.

How I wish that You would guide me in the path of Your mitzvot;

that I may speak of Your wonders.

Some congregations recite Mourner’s Kaddish here; see page 121.
Joy
You shall rejoice on your festival, and be exceedingly happy.

—DEUTERONOMY 16:14–15

Joy
Psalm 67: An Interpretive Translation
Bless us, Lord, with your peace;
make your light shine within us,
so that your presence may be known
and your love appear to all people.

Let all earth's nations honor you
and all people shout out your praise;
Christian, Muslim, and Jew,
idol-worshiper, agnostic,
Buddhist, Taoist, scientist,
brown-skinned, yellow and white.

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

Some congregations recite Mourner's Kaddish here; see page 121.
ON SH' MINI ATZERET,
THE EIGHTH DAY OF ASSEMBLY: PSALM 65

Psalm 65, An Interpretive Translation

It is fitting to praise you, Lord, giver of all good things, to thank you for your boundless mercy, which renues us and makes us whole. Happy are those who find you and open themselves to your light.

Everyday you appear to us and reveal your grandeur on the earth. You create the hills and the mountains and set them immovably in place. You silence the roaring of the sea; you calm the turmoil of the nations.

People to the ends of the earth are overawed by your wonders; at the gates of morning and evening they stand up and shout for joy.

You care for the earth and nourish her, filling her rivers with your rain. You send down water to her furrows, making her ridges settle, softening her with showers, and blessing her with new growth. You make her soil rich and fertile and ready to bring forth fruit.

You crown the year with abundance; the earth overflows with your goodness. The hills are covered with sheep; the valleys are clothed with grain. The pastures fill up with lusciousness, and the meadows burst into bloom. They shout their exhalation; they sing; they are wild with joy.

—STEVEN MITCHELL

Psalm 65: An Interpretive Translation

On Sinhat Torah, some substitute Psalm 19, page 127.

On Sinhat Torah, some substitute Psalm 19, page 127.

Today is the eighth day, the Festival of Assembly, on which we say:

FOR THE CONDUCTOR A DAVIDIC PSALM: A SONG

Hope is praise to You, God in Zion—vows to You shall be fulfilled.

Hearer of prayers, all flesh shall come to You.

When sinful thoughts overwhelm me, You forgive our transgressions.

Blessed are they whom You choose to draw close, You crown a year with Your goodness; you forgive our transgressions.

When sinful thoughts overwhelm me, You forgive our transgressions.

—HEN MITCHELL

ON ALMOLDAM

Psalm 65: An Interpretive Translation

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

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

Shemirat Tzeder

On Sinhat Torah, some substitute Psalm 19, page 127.

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Hope is praise to You, God in Zion—vows to You shall be fulfilled.

Hearer of prayers, all flesh shall come to You.

When sinful thoughts overwhelm me, You forgive our transgressions.

Blessed are they whom You choose to draw close, You crown a year with Your goodness; you forgive our transgressions.

When sinful thoughts overwhelm me, You forgive our transgressions.

―HEN MITCHELL

ON ALMOLDAM

Psalm 65: An Interpretive Translation

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Hope is praise to You, God in Zion—vows to You shall be fulfilled.

Hearer of prayers, all flesh shall come to You.

When sinful thoughts overwhelm me, You forgive our transgressions.

Blessed are they whom You choose to draw close, You crown a year with Your goodness; you forgive our transgressions.

When sinful thoughts overwhelm me, You forgive our transgressions.

―HEN MITCHELL

ON ALMOLDAM

Psalm 65: An Interpretive Translation

Some congregations recite Mourner’s Kaddish here; see page 121.
FOR THE MORNING: PSALM 30

A PSALM, A SONG FOR THE DEDICATION OF THE HOUSE, FOR DAVID

I raise my voice to praise You, Adonai, for You have lifted me up and not allowed my enemies to rejoice over me. Adonai my God, I cried out to You and You healed me. Adonai, You raised me up from Sheol, You gave me life and did not let me descend into the pit. I had said when I was tranquil, “I shall never be undone.” Adonai, when it pleased You, You made me a mountain of strength, but when You hid Your face, I was terrified. I called to You, Adonai; I pleaded before my Master: “What would be the gain, were I to go down to the grave? Can dust praise You? Can it speak of Your truth? Hear me, Adonai, and be kind to me; be my helper, Adonai.”

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

THE HOUSE

Perhaps this psalm was meant to be recited in honor of a donor for renovations of the Temple. In the later rabbinic reading, the inauguration of the “house” might be seen as the synagogue. The mystics who added this psalm to the liturgy thought that it alluded to the human resurrection of the body (that is, the house of the soul) in the morning, and to our entering the fully revealed divine house (that is, a new day). The midrash understood the psalm’s supercession to be an expression of David’s yearning to build the Temple, remarking that the Temple is called David’s and not Solomon’s (even though the latter built it)—because it was David who had yearned to build it (Numbers Rabbah 129).

YOU HAVE LIFTED ME UP

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

God’s anger

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

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

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

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

Mourners:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, exulted and acclaimed—though God, who is blessed, His holy Name, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or thanksgiving, or any acknowledgment and praise, for the community to know or for the community to declare.

May heaven bestow on us, and on all Israel [and to all who dwell on earth]. 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:
Yitbarakh v’yishtabah|.| v’yitpa∙ar v’yit∙ham v’yir∙eh v’yis∙rat v’yit∙shu∙han v’yit∙bal∙la v’yit∙zor v’yit∙Ri v’yit∙hak v’yit∙ta∙ma v’yit∙amun v’yit∙nasei v’yit∙ha∙dar.

Mourners:
Yitbarakh v’yishtabah v’yit∙ha∙dar v’yit∙zor v’yit∙tupar v’yit∙pa∙ar v’yit∙shu∙han v’yit∙k∙al v’yit∙zor v’yit∙hak v’yit∙ta∙ma v’yit∙amun v’yit∙nasei v’yit∙ha∙dar.

Mourners and those observing Yahrzeit:
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Mourners:
Y’hei sh’meh raba m’varakh l’alam u-l’almei almaya.

Congregation and mourners:
Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.

Amen.
P’sukei D’zimra: Verses of Song

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

Creating Through Speech
Just as divine speech created the world, so too with human speech: what we give voice to becomes with human speech: what is commonly used as a response to hearing the name of God. Practices differ as to the call and response of the series form the phrase barukh hu u-varukh sh’mo, “blessed be the One and blessed be the divine name,” which is often referred to by the sages as “the one whose word called the world into being.” This is based on the story in Genesis 1, in which all of creation emanates from God’s spoken fiat. For example, on the very first day, “God said, ‘Let there be light’—and there was light” (Genesis 1:3). The word translated here as “compassionate” comes from the root ה-רכָּמ (ḥ-r-ḥ-m). Barukh sh’mo, Blessed be the divine name. Barukh hu, Blessed be the One.

Introducing B’rakhot
Blessed is the one whose word called the world into being. Barukh hu, Blessed be the One.
Blessed is the one who created the world. Barukh sh’mo, Blessed be the divine name.
Blessed is the one who speaks and it is done. Barukh hu.
Blessed is the one who decrees and fulfills. Barukh sh’mo.
Blessed is the one who has compassion and thank. Barukh hu.
Blessed is the one who has compassion for all creatures. Barukh sh’mo.
Blessed is the one who sends a just reward to those who revere the Divine. Barukh hu.
Blessed is the one who is eternal, who exists forever. Barukh sh’mo.
Blessed is the one who redeems and rescues. Barukh hu u-varukh sh’mo.

Barukh atah Adonai, our God, sovereign of time and space, compassionate creator celebrated in Your people’s voices, praised and glorified by the words of Your faithful servants and in Your servant David’s songs.

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

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

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

Some congregations select from among the psalms and biblical texts that follow.
David’s Prayer: The Dedication of the Ark

Give thanks to Adonai, call out in God’s name.
Let all peoples know of God’s deeds.
Sing to God, hymn to God, describe all of God’s wondrous acts, exult in God’s holy name.
May all who yearn for Adonai find rejoicing in their hearts.
Seek Adonai, acclaim God, constantly crave God’s presence.
Remember the wonders God wrought, God’s marvelous deeds and judgment.
Seed of Israel, God’s servant, treasured children of Jacob, Adonai is our God:
all the earth is subject to God’s law.
Always remember God’s covenant—words binding for a thousand generations—made with Abraham, promised to Isaac, and affirmed in a decree to Jacob, an everlasting covenant with Israel, saying:
I will give you the land of Canaan, as your apportioned inheritance.

You endow birds with the talent to sing
Your name; I, too, desire the same.

Birds wake the world chirping aloud, a talent instilled in them by God. Might I, too, learn from those who fly and be instructed by this animal cry to acclaim the one who created me and who planted a soul within my body.

You endow birds with the talent to sing
Your name; I, too, desire the same.

Tired people, look to the birds flying in the sky who daily sing to the creator on high. None tires, none fails to do what the maker asked; none is diverted from the appointed task. Human beings too can plant seeds with songs and morning and evening for nothing more need long. Take instruction, sing to God, bend your will, and so a priestly role fulfill.

You endow birds with the talent to sing
Your name; I, too, desire the same.

—Israel Najara

Siddur Lev Shalem for Shabbat and Festivals
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SING TO ADONAI, ALL THE EARTH; 
day after day tell of God's deliverance.

Tell the nations of God's glory,
speak of God's wonders among all peoples.

For ADONAI is great, surely to be praised,
more to be revered than other gods.

For the gods of the nations are man-made idols,
but ADONAI fashioned the very heavens.

GRANDEUR AND GLORY are God's honor guard,
strength and joy where God is found.

Offer to ADONAI, peoples of the world:
offer to ADONAI honor and strength,
offer to ADONAI the honor due God's name;
bring a gift of thanksgiving and enter God's presence,
bow to ADONAI amidst the splendor of this holy place.

Tremble before God's presence, all who dwell on earth,
the land shall remain firm and not shaken.

Let the heavens be glad
and the earth rejoice.

Yism'h|.|u ha-shamayim v'tagel ha-aretz . . . yiram hayam u-m'lo·o.

as the peoples of the world declare, "ADONAI reigns."

Let the sea in its fullness roar,
let the meadow and all that grows in it exult;
let the trees of the forest sing at God's approach,
for ADONAI comes to judge the earth.

Give thanks to ADONAI, for God is good;
for God's love endures forever.

Say, "Rescue us, God of our deliverance; 
gather us up and save us from amidst the nations,
that we may praise Your holy name and bow in praise of You.
Blessed be ADONAI, the God of Israel, forever and ever!"

Then all the people responded,
"Amen, may ADONAI be praised."

FOR THE GODS OF THE NATIONS ARE MAN-MADE IDOLS. The biblical author is describing the pagan world surrounding Israel.

THEN ALL THE PEOPLE RESPONDED. The Chronicler concludes David's prayer as he installed the ark in Jerusalem with the people's assent: their response, "Amen."
An Anthology of Verses from Psalms:
The Redemption of the People Israel

Exalt Adonai, our God; bow down before God, the Holy One.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint.

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

Remember Your compassion, Adonai, and Your love; Your kindly love and Your faithfulness shall always be my protection.

God of retribution, Adonai, God of retribution, reveal Yourself, judge of all the earth, pass sentence—humble the haughty.

bow down before God and bow down at God's holy mountain, for Adonai our God is holy.

Exalt Adonai, our God; the日子 that the verses often have an antiphonal quality; they may have originally been recited

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

God of retribution, ADONAI, God of retribution, ADONAI, reveals Yourself; God of retribution, ADONAI, God of retribution, ADONAI, reveals Yourself; God of retribution, ADONAI, God of retribution, ADONAI, reveals Yourself.

Remember Your compassion, ADONAI, and Your love, for again and again God acts with restraint, and not wreak destruction.

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

Awe of You, O God, fills Your holy places; Awe of You, O God, fills Your holy places; Awe of You, O God, fills Your holy places; Awe of You, O God, fills Your holy places.

With all your strength, greet God, it is You, God of Israel, who gives strength and greatness to this people.

God of retribution, Adonai,
God of retribution, reveal Yourself; judge of all the earth, pass sentence—humble the haughty.

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

The first two verses are taken from Psalm 99:5, 9. The italics in the translation are meant to emphasize that the verses often have an antiphonal quality; they may have originally been recited responsively, though today they may not necessarily be read that way.

bow down before God and bow down at God's holy mountain, for Adonai our God is holy.

God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint.

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

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

With all your strength, greet God, it is You, God of Israel, who gives strength and greatness to this people.

God of retribution, Adonai,
God of retribution, reveal Yourself; judge of all the earth, pass sentence—humble the haughty.

bow down before God and bow down at God's holy mountain, for Adonai our God is holy.

Exalt Adonai, our God; bow down before God, the Holy One.

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

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

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

With all your strength, greet God, it is You, God of Israel, who gives strength and greatness to this people.

God of retribution, Adonai,
God of retribution, reveal Yourself; judge of all the earth, pass sentence—humble the haughty.

bow down before God and bow down at God's holy mountain, for Adonai our God is holy.
Deliverance

Why am I not a flower, a human flower?

Bless me, bless my spirit with tenderness instead of might:
allow smiles instead of words to unfurl in me,
giving light to this world always,
gifting love and good luck, my hair, orchids.
Indoors, let my steps be tenderness, name of fingers dancing on piano

Deliver and bless this people,
whom You have made Your own;
shepherd them and exalt them forever.

We await Adonai,
our helper and protector.
Our hearts rejoice in God;
we have faith in God's holy name.
May Your love and kindness be with us, Adonai,
for our hope is in You.
Show us Your love and kindness,
and extend Your deliverance to us.
Arise and come to our help;
redeem us through Your kindly love.

“I am Adonai your God who brought you up from the land of Egypt.
Open your mouth and I will satiate you.”
Joyous the people who are so favored;
joyous the people whose God is Adonai.

I trust in Your love and kindness;
my heart rejoices in Your deliverance;
I sing to Adonai for all that God has done for me.

Deliverance is Yours, Adonai;
may Your blessings be upon Your people forever.

Adonai Tz’va·ot is with us.
The God of Jacob is our protection.

Surely our sovereign will respond to us
in the hour of our calling.
May Your love and kindness be with us, Adonai,
we have faith in God's holy name.

Deliverance is Yours, Adonai;
I sing to Adonai for all that God has done for me.

Blessings and praise to Adonai; God's name is love freely given,
manifested in action.

Arise and come to our help
Psalm 44:27.
I am Adonai your God
Psalm 81:11. The phrase recalls the first words of the Decalogue, but here God's speech continues with a promise of abundance.

Open your mouth and I will satiate you
Psalm 81:11. Literally, “...and I will fill it.” In Psalm 81 this verse may refer to the manna that nourished Israel in the desert. In its liturgical context the verse takes on a spiritual meaning, as if God is saying: “If you open your mouths in prayer, I will provide you with appropriate words.”

Blessed is the people
Psalm 144:15.
I sing
Psalm 136. The string of psalmic verses ends in song and an expression of thankfulness. There is also an intentional play of words: ashrei, “blessed,” progresses to ashirah, “I sing.”

Deliverance is Yours, Adonai.
I am your God who brought you up.

Open your mouth and I will satiate you.
Open your mouths and I will fill them.

Psalm 33:20–22. The same verses are found in Havdalah, recited at the conclusion of Shabbat.

Our lives depend upon Adonai.
Psalm 33:20–22.

Show us Your love and kindness
Psalm 85:8. The key word hessed, here translated as “love and kindness,” is mentioned three times in this and the following verses. The biblical meaning of the word hessed is love freely given, manifested in action.

Arise and come to our help
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Adonai Tz’va·ot is with us.
The God of Jacob is our protection.

Surely our sovereign will respond to us in the hour of our calling.

Deliver and bless this people, whom You have made Your own; shepherd them and exalt them forever.

We await Adonai, our helper and protector.
Our hearts rejoice in God; we have faith in God's holy name.
May Your love and kindness be with us, Adonai, for our hope is in You.
Show us Your love and kindness, and extend Your deliverance to us.
Arise and come to our help; redeem us through Your kindly love.

“I am Adonai your God who brought you up from the land of Egypt.
Open your mouth and I will satiate you.”
Joyous the people who are so favored; joyous the people whose God is Adonai.

I trust in Your love and kindness; my heart rejoices in Your deliverance; I sing to Adonai for all that God has done for me.
The Words of My Mouth
When the words that I speak are
the same as the promptings of
my heart, then my voice is pleasing
to God.
JOSEPH ALBO

Nature's Speech
A prayer of Solomon—
that I not understand
the language of beasts and birds:
not hear a snort as a lament,
yelp as a prayer,
a chirp as a psalm;
but let the melodies of the world
pass by in simplicity
and fill me with joy.
SIVAN HAR-SHEFI

Redemption
God who creates nature, God
who instructs us, is the same
God who is capable of understanding
the sincere, though
sometimes misstated, plaint of
human shortcomings.
Who can discern one's own errors? Cleanse me of those
willful sins—let them not rule me. Then shall I be
innocent, untainted by grave transgression.
In heaven's midst, there is a tent for the sun
and one night informs the next.

A prayer of Solomon—

FOR THE LEADER, A SONG OF DAVID
The heavens tell of God's glory,
and the sky proclaims God's handiwork.
One day addresses another,
and one night informs the next.
There is no speech, there are no words that are not heard,
but let the melodies of the world
pass by in simplicity
and the language of beasts and birds:

The universe is pictured as alive, singing
the praises of God and
tell the sky "proclaims," one day
"addresses" another, each
night "informs" the next.
Nature reflects God's
speech, and Torah is God's
direct speech. In contrast,
our own human speech originates with us and
therefore has the capacity to be sinful.

The teaching of ADONAI
is perfect, reviving life;
the covenant of ADONAI is enduring,
making the foolish wise;
the precepts of ADONAI are fitting, gladdening the heart;
the command of ADONAI is clear, brightening the eyes;
reverence of ADONAI is pure, forever right;
the judgments of ADONAI are true, altogether just—
Torat Adonai t'mimah, m'shivat nefesh,
eidut Adonai ne-emanah, mahkimat peti,
pikudei Adonai y'sh'rim, m'samh'ei lev,
mitzvot Adonai barah, me'irat einayim,
mishpetei Adonai emet, tzadku yah|.|dav,
pikudei Adonai y'sharim, m'samh'ei lev,


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A PSALM OF DAVID, WHO FEIGNED MADNESS
BEFORE AVIMELEKH AND WAS FORCED TO FLEE
I bless ADONAI at all times, praise of God is ever on my lips;
I exult in ADONAI.
O humble people, listen and rejoice;
join me in glorifying ADONAI—let us together acclaim God’s name.
I sought ADONAI, who answered me and saved me from my worst fears.
Those who look to God become radiant,
their faces will never be darkened with shame.
I, a poor person, cried out—and ADONAI heard, rescuing me from all troubles.
The angel of ADONAI encamps round those who revere God,
protecting them.
Judge for yourself and see that ADONAI is good;
blessed is the one who finds shelter in God.
Revere ADONAI, holy people,
for those who revere God experience no lack.
Guard your tongue from evil, your lips from speaking deceit,
for those who revere God experience no lack.
Revere ADONAI, holy people,
for those who revere God experience no lack.
Guard your tongue from evil, your lips from speaking deceit,
for those who revere God experience no lack.

The eyes of ADONAI are on the righteous;
God’s ears are open to their cry.
ADONAI turns toward the evildoers, erasing their memory from the earth.
But if they cry out, ADONAI will hear them
and deliver them from all their troubles,
for ADONAI is close to the broken-hearted, rescuing those who are downcast.
Many are the troubles the righteous suffer,
but ADONAI will deliver them from all of these.
God protects their every limb, not one will be broken.
Evil will crush the evildoer;
those that despise the righteous will suffer their guilt.

ADONAI redeems the lives of those who serve God;
those who turn to God for support shall not be found blameworthy.

Psalm 34
A Prayer of Moses, Man of God

Lord, You have been our refuge in every generation:
before mountains were born, before You shaped earth and land;
from the very beginning to the end of time, You are God.

You return humans to dust, saying:
“Return, children of Adam.”

In Your sight, a thousand years are but a yesterday
that has passed, a watch in the night.
People’s lives flow by as in dreams:
fresh grass at daybreak; at daybreak newly sprouted,
dried up and withered in the night.

We are consumed by Your anger,
terrified by Your fury.

You set our sins before You,
terrified by Your fury.

We are consumed by Your anger,
our years end like a sigh.

For all our days face Your wrath;
our years rush by quickly and we disappear.

Seventy years are spent thus,
or if we are given strength, eighty.

Seventy years are spent thus,
our years end like a sigh.

You turn to us, ADONAI; how long the wait?

The fear of You matches Your wrath.

You set our sins before You,
our years end like a sigh.

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The fear of You matches Your wrath.

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Shabbat and Festivals  
MORNING SERVICE  
Verses of Song

Love the Ruins
With one letter of your many names
you broke in—and now you live
your own hot life in me.
With one sound of your many names
you pierced yourself in me—and now you feed
on my heart’s blood.
Soon you will shatter me
from within.
Then gather up the splinters
and love the ruins, my God.
—Malca Heifetz Tussman (translated by Manca Falk)

A Mother’s Prayer for the Journey
In the spirit of the psalm, which conveys a sense of personal care by God, we have translated the final speech in the second person.
Literally, though, the final speech in the psalm is in the third person: “Because you desired Me, I shall save him.”
The midrash both responds to the personal quality of this prayer and the fact that the response is in the third person. It associates the prayer with a particular biblical figure, Rebecca, and understands it as filled with a mother’s concern for the safety of her son, Jacob, as he leaves home. At times she addresses Jacob with words of assurance that God will protect him: “God will save you from the hidden snare…”
At other times she looks to God and affirms her own faithfulness: “I call Adonai... my God, whom I trust.” In the end, the Divine answers her: “Because you desired Me, I shall save him.”

One who abides in the sheltering secret of the one on high, lodges in the shadow of the Almighty—
I call Adonai my protector, my fortress, my God, whom I trust.

God will save you from the hidden snare, the threat of deadly plague, God’s wings will nestle you and protect you, God’s truth will be your shield and armor.
You shall not fear terror at night, arrows flying in daylight, pestilence stalking in the dark, nor plague blackening the noon.
Though a thousand may fall at your side, tens of thousands at your right hand, nothing will reach you.
You have but to look with your own eyes, and you shall see the recompense of evildoers.

Yes, You, Adonai, are my protector.
You have made the one on high your refuge—
evil shall not befall you, nor plague approach your tent, for God will instruct angels to guard you wherever you go. They will carry you in the palms of their hands, lest your foot strike a stone; you will tread on pythons and cubs, trample on snakes and lions.

“Because you desired Me, I shall save you.
I shall raise you up, for you were conscious of My name.
► When you call upon Me, I shall answer you;
I shall be with you in times of trouble, I shall strengthen you and honor you.
I shall satisfy you with the fullness of days and show you My deliverance;
I shall satisfy you with the fullness of days and show you My deliverance.

Orekh yamim asbi·eihu v’areihu bishuati.
Psalm 91
Halleluyah! Praise God.

Praise the name ADONAI; offer praise, servants of ADONAI, standing in this house, in the courtyards of our God.

Halleluyah! Praise God, for ADONAI is good; sing to God's name, for such singing is delightful. For God has chosen Jacob, treasured the people Israel, and I know that ADONAI is great, our lord greater than any divine power.

A Prayer for All Rulers

A Prayer for All Rulers

From Zion, bless ADONAI, who dwells in Jerusalem:

House of Levi, bless ADONAI.

House of Aaron, bless ADONAI.

House of Israel, bless ADONAI.

From Zion, bless ADONAI, who dwells in Jerusalem:

Halleluyah! Praise God.

Psalm 135

Halleluyah! Praise God.

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Whatever God desires God does: in heaven and on earth, in the sea and the very deep. God raises up clouds from the ends of the earth—lightning flashes to bring rain—releasing stormy winds from the divine vaults.

God smote Egypt's firstborn, human and beast alike, and sent signs and wonders into Egypt against Pharaoh and all his servants; indeed, God defeated many nations, slaying mighty princes: Sihon, the king of the Amorites, Og, the king of Bashan, and all the kingdoms of Canaan. God gave their land as an inheritance, an inheritance to Israel, God's people.

ADONAI, Your name is everlasting. ADONAI—renowned in each generation. ADONAI, when You judge Your people, You shall show compassion for those who serve You.

The idols of the nations are gold and silver, the work of human hands. They have mouths that do not speak, eyes that do not see; they have ears that do not hear; surely their mouths do not breathe. Those that made them, all who put their faith in them, shall be like them.

House of Israel, bless ADONAI.

House of Aaron, bless ADONAI.

House of Levi, bless ADONAI.

You who revere ADONAI, bless ADONAI.

From Zion, bless ADONAI, who dwells in Jerusalem:

Halleluyah! Praise God.

Psalm 135

A Prayer for All Rulers

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A Prayer for All Rulers

A Prayer for All Rulers

From Zion, bless ADONAI, who dwells in Jerusalem:

Halleluyah! Praise God.
For God’s Love Endures Forever

The repeated refrain speaks of the eternal nature of God’s love, translated here as “kindly love.” It refers to acts, freely given, motivated by love. Love is initially a feeling, but its true being in the world is in the performance of acts of compassion and empathy, freely given without any expectation of recompense.

The gods of Egypt and the God of Israel

I no longer agonize over the historicity of the plagues. Something surely happened to enable Jacob’s exigent to shake off their shackles, but neither the sequence nor the substance are recoverable…

The deeper meaning of the conflict between Moses and Pharaoh lies not in the realm of history but theology. The root issue is not over who can deliver the most awesome miracle, but whose conception of God comes closer to the truth. Pharaoh mocks Moses. The monotheism of Moses, without myth or magic and with little to say about the afterlife, could make no sense to him. This was to be a titanic struggle between two worldviews.

—ISMAR SCHORSCH

We rise.

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

for God’s love endures forever

who alone works great wonders,
creating the heavens with wisdom,
stretching the earth over its waters;

for God’s love endures forever

who formed the great lights:
the sun to rule by day,
the moon and stars by night;

for God’s love endures forever

who smote the Egyptian firstborn,
and brought Israel from their midst
with a strong hand and outstretched arm;

for God’s love endures forever

who split the Sea of Reeds
and brought Israel through, but swept Pharaoh and his troops into the sea;

for God’s love endures forever

who fed the hungry
with the bread of God
in the wilderness;

for God’s love endures forever

giving their land to Israel as an inheritance,
an inheritance to Israel, God’s servant,

for God’s love endures forever

who remembered us when we were laid low,
and rescued us from our foes;

for God’s love endures forever

who provides bread for all flesh;

for God’s love endures forever.

give thanks to God in heaven:

Psalm 136

We are seated.

132 SHABBAT AND FESTIVALS • MORNING SERVICE • VERSES OF SONG

Siddur Lev Shalem for Shabbat and Festivals
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Sing to ADONAI, O you righteous; it is fitting for the upright to offer praise.

Acclaim God on the lute, sing to ADONAI with the ten-stringed harp; play a new song to God, and let the shofar’s call inspire the music.

For ADONAI’s word is true and all God’s deeds are faithful.

God loves righteousness and justice, the world is filled with ADONAI’s love and kindness.

The heavens were formed with God’s speech, the earth was established when God’s breath;

The deep stored in treasure vaults.

Psalm 33 was inserted by Jewish mystics into the sequence of seven psalms culminating in Psalm 92, the Song of the Day of Shabbat. It was intended as a kavunah—a preparation for greeting Shabbat—beginning as it does with song and ending with heartfelt joy. There is a leitmotif of “seven” throughout the psalm: seven teachings about God, seven words indicating praise at the beginning of the psalm, and, in the last three lines, seven words ending in the suffix -nu, “we” or “us” or “our.”

INSPIRE THE MUSIC

LOVES RIGHTEOUSNESS AND JUSTICE

Several psalms mention the accompaniment of musical instruments and even include instructions to the musicians.

A reference to creation, when the waters were gathered together so that dry land appears (Genesis 1:9), God’s control of nature distinguished the biblical divinity from the other gods worshipped in the ancient Near East.

HORSES DO NOT OFFER A PROMISE OF VICTORY

Chariots were a critical element of Egyptian military might. Psalms frequently contrast faith in God to belief in military might.

WE HAVE WAITED

The biblical word nefesh means “person,” but in later Judaism it was understood as “soul.” Thus the mystics who added this psalm to the liturgy would have understood the phrase as: “Our souls have waited for Adoni.”

You נָא. This is the first time in the psalm that God is addressed directly in the second person. We now realize that the psalm is not simply a song of praise, but a prayer, perhaps in time of war. The mystics read this psalm as the soul’s overcoming its worldly impediments and finally relating only to God. In this way, it is an appropriate introduction to the seventh psalm in the series: The Song of the Day of Shabbat.
When a Festival occurs on a weekday, some omit the following:

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.

Tov l'hodot ladonai, u-l'zamer lishmha elyon,
l'hagid ba-boker hesdakha ve-emunathka ba-leilot.

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!

Mah gadlu ma·asekha Adonai, me'od amku mah|.|sh'votekha.

Ish ba'ar lo yeida, u-kh'sul lo yavin et zot.

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

but You, ADONAI, are exalted for all time.

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

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

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

► The righteous flourish like the date palm, thrive like a cedar in Lebanon; planted in the house of ADONAI, they flourish in our God's courtyards. In old age they remain fruitful, still fresh and bountiful, proclaiming: ADONAI is upright, my rock in whom there is no flaw.

► Tzadik katamar yifrah, k'reez balvanon yisgeh. Sh'tulim b'veit Adonai, b'hatzrot elohenu yafrihu. Od y'nunem b' seivah, d'sheinim v' ra-ananim yihyu.

L'hagid ki yashar Adonai, tzuri v'lo avlatah bo.

Psalm 92

ADONAI is sovereign, robed in splendor, girded in strength; the earth stands firm, not to be dislodged. From earliest time You were enthroned; You are eternal.

The rivers rise up, ADONAI, the rivers raise up their roar, the rivers raise up their waves. Above the roar of the vast sea and the majestic breakers of the ocean, ADONAI stands supreme in the heavens.

► In Your house, beautiful in its holiness, Your testimonies endure, ADONAI, for all time.

Mi-kolot mayim rabim adirim mish'b'ei yam, adir ba-marom Adonai.

► Eidotekha ne-emnem i ve'it'kha na-avah kodesh, Adonai, l'orekh yamim.

Psalm 93

Shabbat

When a Festival occurs on a weekday, some omit the following:

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.

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Psalm 93
God’s Sovereignty: An Anthology of Biblical Verses

May the glory of Adonai endure forever; may God rejoice in all that God created; may the name of Adonai be blessed now and forever. From one end of the earth to the other, may Adonai’s name be acclaimed. God’s glory is above the heavens, high above that of any people. Adonai, Your name is eternal; Adonai, You are known in every generation.

Adonai established a throne in the heavens, Adonai’s dominion is over all. Let the heavens be glad and the earth rejoice, as the peoples of the world declare, “Adonai reigns.” Adonai is sovereign, Adonai has always been sovereign, Adonai will be sovereign forever and ever. Adonai is sovereign forever—even as peoples pass away from God’s land.

Adonai overthrows peoples’ designs and foil’s the schemes of nations. Human hearts devise many plans, but God’s plans hold true for each generation. Adonai’s design endures forever; God’s counsel is for each generation. It was God who spoke and brought everything into being; it was God who commanded that they exist.

Adonai chose Zion, desiring it as a dwelling-place; Adonai choose Jacob, Israel as a treasured people. Adonai will not abandon this people, will not desert the inheritors of divine favor.

► God, who is compassionate, will forgive sin and not wreak destruction; for again and again God acts with restraint, refusing to let rage become all-consuming. Adonai, help us; Adonai, answer us when we call.

 Psalms 78:38, and Psalm 135:4, Psalm 94:14, Psalm 93:1, Exodus 15:18, and more. The earliest poetic additions to the liturgy were collections of biblical verses, such as this prayer. It is recited daily and is included in all rites. A seemingly natural poetic flow from one verse to the next is created by the presence of similar words in consecutive verses. The contemplation of God’s power becomes a setting for affirming the promise of the redemption of the people Israel and the defeat of the destructive designs of nations. The verses quoted here are: Psalm 104:33, Psalm 113:2–4, Psalm 153:13, Psalm 136:19, 1 Chronicles 16:39, Psalm 101:16, Psalm 91:3, Exodus 15:18, Psalm 101:16, Psalm 33:10, Proverbs 21:19, Psalm 33:11, Psalm 33:9, Psalm 132:13, Psalm 135:4, Psalm 9:4,4, Psalm 78:8, and Psalm 20:7.

Adonai is Sovereign, Adonai has always been Sovereign, Adonai will be Sovereign forever and ever, Adonai is known in every generation. The earliest poetry includes the collection of three phrases found elsewhere in the Bible; the three phrases together are found nowhere in the Bible.

God, who is compassionate, will forgive sin and not wreak destruction possible. These last two verses are found frequently in Jewish liturgy, in prayers that—like this one—date from the earliest centuries of the 1st millennium C.E., and are comprised of an anthology of biblical verses. (For example, see Kedusha D’sidra, page 216, and Tahanun, the weekday penitential prayers following the Amidah.) Similarly, these same verses precede the Bar’khav, the call to worship, in the weekday evening service (page 264). Knowing that God forgives our sins allows us to begin our prayers with a sense of purity.

The People Israel

Life appears dismal if not mirrored in what is more than life. Nothing can be regarded as valuable unless assessed in relation to something higher in value. Humanity’s survival depends on the conviction that there is something that is worth the price of life. It depends upon a sense of the supremacy of what is lasting. That sense of conviction may be asleep, but it awakens when challenged. In some people it lives as a sporadic wish; in others it is a permanent concern.

What we have learned from Jewish history is that if a person is not more than human then he or she is less than human. Judaism is an attempt to prove that in order to be a human being, you have to be more than a single human, that in order to be a people we have to be more than a people. Israel was made to be a “holy people.” This is the essence of its dignity and the essence of its merit.

— Abraham Joshua Heschel
Ashrei
Joyous are they who dwell in Your house; they shall praise You forever.

Joyous the people who are so favored; joyous the people whose God is Adonai.

A Song of Praise, of David
I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is Adonai, greatly to be praised, though Your greatness is unfathomable.

One generation praises Your works to another, telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

They recount Your great goodness, and sing of Your righteousness.

Adonai is merciful and compassionate, patient, and abounding in love.

God's rule is one of love

Adonai is good to all, and God's mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might, proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty.

Your sovereignty is eternal; Your dominion endures in every generation.

Adonai supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You, and You provide them nourishment in its proper time.

Opening Your hand, You satisfy with contentment all that lives.

Adonai is righteous in all that is done, faithfully to all creation.

Adonai is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful, listening to their cries, rescuing them.

Adonai watches over all who love the Holy One, but will destroy all the wicked.

► My mouth shall utter praise of Adonai.

May all that is mortal praise God's name forever and ever.

We shall praise Adonai now and always. Halleluyah!

Shirah LaSheva Shivah Toldot - Psiktei Dorot
Adonai Secures Justice

Ethics is not the corollary of the vision of God; it is that very vision. Ethics is an optic, such that everything I know of God and everything I can hear of God's word and reasonably say to God must find an ethical expression. In the Holy Ark from which the voice of God is heard by Moses, there are only the tablets of the Law. … The knowledge of God comes to us like a commandment, like a mitzvah. To know God is to know what must be done. … The justice rendered to the Other, my neighbor, gives me an unsurpassable proximity to God.

—EMMANUEL LEVINAS

Halleluyah! Praise God.
I will praise Adonai.
I will praise Adonai as long as I live,
sing to my God as long as I am here.
Do not put your trust in the high and mighty,
people who cannot save even themselves;
their breath will depart,
they will return to the earth from which they came,
and on that day, their schemes will come to naught.

Blessed is the person whose help is Jacob's God,
who looks with hope to Adonai
who created heaven and earth,
the sea and all that is within it;
Adonai keeps faith forever,
provides food for the hungry;
gives sight to the blind,
releases the bound from their chains,
provides food for the hungry;

Psalm 146

They will return to the earth
from generation to generation.
Adonai shall reign forever;
the sea and all that is within it;
and on that day, their schemes will come to naught.
Praise God.
How good to sing to our God sweet and delightful words of praise.

Adonai will rebuild Jerusalem, gather in the dispersed people of Israel; the one who heals the broken-hearted, and binds their wounds, the one who counts the stars and names each and every one of them is our great sovereign, infinitely powerful.

God’s designs are beyond recounting. Adonai gives heart to the humble and throws the wicked to the ground.

Call out to Adonai in thanksgiving, and with the music of the lyre sing to God who covers the heavens with clouds providing rain for the earth, that grass may flourish on the hillsides—and with the music of the lyre sing to God.

God sends the divine word to earth; blessed your children within, brought peace to your borders, O Jerusalem, sing the praises of Adonai; Zion, celebrate your God.

those who look to God’s love and kindness. ADONAI desires those who revere the Divine, nor is it the warrior’s strong arms that God desires. Victorious chariots do not please God, food for livestock and for the raven’s crying nestlings.

and with the music of the lyre sing to God

Call out to Adonai in thanksgiving, and with the music of the lyre sing to God who covers the heavens with clouds providing rain for the earth, that grass may flourish on the hillsides—and with the music of the lyre sing to God.

God enunciates commands to Jacob, precepts and just decrees to the people Israel. No other nation has been so provided; they do not know of just decrees. Praise God, halleluyah!

Halleluyah! Praise God.
How good to sing to our God sweet and delightful words of praise.

Adonai will rebuild Jerusalem, gather in the dispersed people of Israel; the one who heals the broken-hearted, and binds their wounds, the one who counts the stars and names each and every one of them is our great sovereign, infinitely powerful.

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and with the music of the lyre sing to God
The Wonders of Creation
Why is the sky blue?
Among the wavelengths of light in the sun's spectrum, blue oscillates at the highest frequency and is, therefore, scattered effectively by molecules of air in our atmosphere. This turns the sky blue. To me, this seems more amazing than ancient Mesopotamian and biblical beliefs that the sky is blue because of all the water up there. What science shows us about the evolution of our universe and our selves is as awesome to me as Genesis or the Kabbalah.
—DANIEL MATT

Psalm 148

Halleluyah! Praise God.
From the heavens, offer praise to Adonai, on high, offer praise:
all angels, offer praise to God,
all the hosts of heaven, offer praise to God,
sun and moon, offer praise to God,
highest heavens and waters above, offer praise to God;
may all praise the name Adonai.
For God commanded they be born, set them in their places forever, and fixed the boundaries they never cross.

On earth, offer praise to Adonai:
sea monsters and ocean's deep,
lightning and hail, snow and sandstorms,
raging winds obeying God's command,
hills and high mountains,
fruit trees and evergreens,
beasts and every kind of cattle,
crawling things and winged birds,
sovereigns of the world and their peoples, powerful princes and judges in the land, innocent and adolescent boys and girls, elders and youths, offer up praise to the name Adonai, for God's name alone is to be exalted, whose splendor extends over heaven and earth.

May God raise the horn of our people
in praise of the faithful, the children of Israel, beloved of the Divine.
Praise God, halleluyah!

Psalm 148

139 • SHABBAT AND FESTIVALS · MORNING SERVICE · VERSES OF SONG

Siddur Lev Shalem for Shabbat and Festivals
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Halleluyah! Praise God.

Sing to Adonai a new song, praise God amidst the congregation of the faithful.

Let Israel rejoice with its maker, the children of Zion celebrate their sovereign.

Let them praise God’s name in dance and sing to God with timbrel and lyre.

For Adonai loves this people, and will crown the humbled with deliverance. Honored, the faithful shall rejoice, exulting as they recline upon their couches.

With high praise of God on their lips and a double-edged sword in their hands, they shall exact retribution of the nations, chastising the peoples of the world, locking their rulers in cuffs, their princes in iron chains, to carry out the decrees of justice. Then shall all the faithful be glorified!

Praise God, halleluyah!

Psalm 149
Psalm 150: An Interpretive Translation

Let every breath be praise of God; praise God in the temple, praise God with pots and pans.
Praise God in the bedroom, with computer, with hammer and nails.
Praise God in the market, with string quartets and trumpets.
Praise God with drums and guitar.
For God's all-feeling, beauty, fathomless love.
Praise God in the human heart, with joy, with tears.
Interpretive Translation

Psalm 150: An Interpretive Translation

Let every breath be praise of God; praise God in the sanctuary.
Praise God in the heavens, the seat of God's power.
Praise God at the triumph of the Divine.
Praise God in accord with the greatness of God.
Praise God with the call of the shofar.
Praise God with the harp and the lyre.
Praise God with timbrel and dance.
Praise God with the call of the shofar.
Praise God in accord with the greatness of God.
Praise God at the triumph of the Divine.
Praise God in the heavens, the seat of God's power.
Praise God in the sanctuary.

Some congregations continue with Nishmat, page 145.

CONCLUSION OF THE SELECTION OF PSALMS

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

Some congregations continue with Nishmat, page 145.
It is customary to stand through the bottom of page 144.

DAVID'S FINAL PRAYER

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

1 Chronicles 29:10–13

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

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

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

Nehemiah 9:6–11

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

David's Final Prayer

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

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

Blessed Are You Adonai ה' רoi ה' This is one of only two times that this phrase, which became the formula for all Jewish b'rakhot, is found in the Bible. (The other is Psalm 113:2.)

We thank You ברכו ידידתך you. These became the first words of the second-to-last b'rakhot of the Amidah, in which we thank God for the gifts of life.

David's Final Prayer

You, Adonai alone, are the God of Israel. This prayer was recited in the Second Temple when the people, returning from exile, rededicated themselves under the guidance of Ezra and Nehemiah. With its recitation, each morning's prayer is an act of rededication.

Changed His Name מработка This is Genesis 17:5. Abram's name is changed to Abraham, meaning the “father of many nations” as a sign of God's promise that Sarah will bear a child, Isaac. The original name “Abram” may mean “the father (meaning Terah) is exalted.” A name change in the ancient world represented a change in status. (E. A. Speiser)

The Canaanites סרחיבי. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.
**I Will Sing**

Sometimes we sing to ourselves—no one else hears the sound, yet our minds are singing.

Sometimes we sing—our vocal chords voice a tune, and all can hear it and recognize it. And sometimes we sing and every cell of our bodies contains the song.

Such songs transform both the singer and the listener. That is the way that the people Israel sang as they were saved, in crossing the Sea.

—**NETIVOT SHALOM**

**Moses and the People Israel Sang**

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

—**MICHAEL BOINO**

On that day **ADONAI** saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. Then Israel sang this song to **ADONAI:**

I will sing to **ADONAI**, who has triumphed gloriously, who cast horse and rider into the sea.

**ADONAI** is my strength and my might; **God** is my deliverance.

This is my God, to whom I give glory—

the God of my ancestors, whom I exalt.

**God** is my strength and my might; **God** is my deliverance.

Sometimes we sing to the leader’s voice as it interprets the words. We participate inwardly, listening to and responding to the verses.

Then **Israel** sang this song in the Sea:

**THE SONG AT THE SEA**

Then Moses and the people Israel sang this song to **ADONAI**:

I will sing to **ADONAI**, who has triumphed gloriously, who cast horse and rider into the sea.

**ADONAI** is my strength and my might; **God** is my deliverance.

This is my God, to whom I give glory—

the God of my ancestors, whom I exalt.

**ADONAI** is a warrior; **God’s name is ADONAI**.

**God** has cast Pharaoh’s chariots and army into the sea; Pharaoh’s choicest captains have drowned in the Sea of Reeds.

The depths covered them; they sank in the deep like a stone.

Who is like **You**, **ADONAI**, among the mighty?

Who is like **You**, majestic in holiness,

who cast horse and rider into the sea.

The entire poetic tradition of the Sea song is not found in the **Targum** and is not found in the **Pentateuch** itself. The **Exodus** contains only the final result of **Pharaoh’s chariots and army** being cast into the sea. The **Pentateuch** omits the **song at the Sea**.

**Shirata** clearly places the **song at the Sea** in the **post-exilic** tradition, which included only **P**. The psalms. The experience of the long exile may have created the need to include this triumphant song in each morning’s service. The **midrash** associates this song with the final redemption and interprets its first word, oz (“then”), as **Moses’ prophetic proclamation that it would be sung in the future—since the verb yashir, understood in rabbinic Hebrew as “sang,” is actually a future tense (Mekhila, Shirata 1).

**MY GOD IS LIKE NO GOD.** Rabbinic tradition saw in the miracle of the Sea a moment of divine manifestation greater than either the exodus itself or even the revelation at Sinai. “Even a maidservant at the Sea saw God more clearly than the greatest of the prophets!” (Mekhila, Shirata 3).

**ADONAI IS A WARRIOR; GOD’S NAME IS ADONAI.** The entire poem emphasizes **God’s role as warrior,** triumphing over Israel’s enemies. On the phrase “God’s name is Adonai,” the **ancient rabbis** remarked that **God appears in many different guises:** here as a warrior, elsewhere as a sage. No matter how varied God’s manifestations, “God’s name is Adonai”—the one God is always the same (Mekhila, Shirata 4). The deliverer from oppression, the warrior who fights injustice, is the **God of compassion.**
Nations hear and quake; panic grips the dwellers of Philistia. Edom’s chieftains are seized with terror, trembling grips the mighty of Moab, all the citizens of Canaan are dismayed, dread and fear descend upon them. Your overwhelming power makes them silent as stone, while Your people, ADONAI—the people whom You have redeemed—pass through peacefully. Lead them and bring them to Your lofty mountain; Your overwhelming power makes them silent as stone, while Your people, ADONAI—the people whom You have redeemed—pass through peacefully. Deliverers shall rise on Mount Zion to judge the mountain of Esau, and dominion shall belong to ADONAI. ADONAI shall be sovereign over all the earth. On that day ADONAI shall be one, and the name of God, one.

EXODUS 15:1–18

Some congregations include this passage:

Then Miriam the prophet, Aaron’s sister, took a timbrel in her hand and went out, followed by all the women, with timbrels and dance. And Miriam led them in response:

*SING TO ADONAI WHO HAS TRIUMPHED GLORIOUSLY, WHO CAST HORSE AND RIDER INTO THE SEA.*

EXODUS 15:20–21

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

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NISHMAT: THE SOUL OF ALL THAT LIVES
The soul of all that lives praises Your name, Adonai our God;
the spirit of all flesh exalts You, our sovereign, always.
From the very beginning to the very end of time, You are God.
Beside You, we have no sovereign
who redeems and liberates us, rescues and saves us,
shows us kindness and sustains us in every moment of anguish and distress;
we have no sovereign but You:
God of all ages, God of all creatures,
master of all generations,
extolled in endless praise,
who guides the world with love
and its creatures with compassion.
Adonai neither slumbers nor sleeps,
but wakes those who sleep,
roused those who slumber,
gives voice to those who cannot speak,
freeing those who are bound up,
supports those who fall,
straightens those who are bent over.
It is You alone whom we thank.
Were our mouths filled with song as the sea,
our tongues to sing endlessly like countless waves,
our arms to spread heavenward like eagles’ wings,
our lips to offer limitless praise like the sky,
our tongues to sing endlessly like countless waves,
were our mouths filled with song as the sea,
It is You alone whom we thank.

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

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

continued

Siddur Lev Shalem for Shabbat and Festivals
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From Egypt You redeemed us, Adonai our God, 
and from the house of bondage You liberated us. 
In famine, You nourished us; 
in prosperity, You sustained us; 
from the sword, You saved us; 
from pestilence, You spared us; 
and from illness, bitter and long, You raised us up. 
Your compassion has maintained us to this day, 
Your love has not left us; 
do not abandon us, Adonai our God, ever.

And so the organs You formed within us, 
the spirit and soul You breathed into our nostrils, 
the tongue You placed in our mouths—they 
will all thank and bless, praise and acclaim, 
exalt and honor, sanctify and crown Your name, our sovereign. 
Let every mouth thank You, every tongue pledge loyalty, 
every knee bend to You, every body bow before You, 
every heart be loyal to You, 
and every fiber of our being chant Your name, fulfilling the song of the psalmist:
“Every bone in my body cries out, Adonai, who is like You: 
saving the poor from the powerful, 
the afflicted and impoverished from those who prey on them?”
Who resembles You? 
Who is equal to You? 
Who compares to You—
great, mighty, awe-inspiring, transcendent God, 
to whom heaven and earth belong. 
We will praise, acclaim, and honor You, 
and bless Your sacred name, fulfilling David’s words:
“Let my soul bless Adonai, 
and every fiber of my being praise God’s sacred name.”
Bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho.

 EVERY TONGUE . . . EVERY KNEE . . . EVERY BREATH cries out to YOU, Adonai. Based on Isaiah 42:23.
 EVERY BONE IN MY BODY cries out to YOU, Adonai. Psalm 35:10. This verse has been cited as the basis in Jewish tradition for bodily movement during prayer. This is the seventh occurrence in this passage of the word kol (meaning “all” or “every”).
 GREAT, MIGHTY . . . GOD cries out to Adonai. This phrase anticipates the first blessing of the Amidah.
Faith in God

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

—Mordecai M. Kaplan

Prayer

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

—Samuel Dresner

The Presence of God

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

—Pinhas of Koretz

On Shabbat, the leader begins here:

dwelling forever, exalted and holy is Your name—
what commences in petition concludes as prayer.
concern for others and concern for God’s concern;
what originates in concern for the self becomes a
the wide expanse of humanity;
what starts in the narrowness of the ego, emerges into
the presence;
What begins with a person’s request ends with God’s
Prayer
in oneself.
first one of achieving faith
such yearning. The most
alone in the possession of
vain or unreasonable as to
in one’s self cannot be so
experiences that yearning
or supra-natural. One who
something supra-human
human being experiences
truth, goodness, and beauty
for their own sake, for
justice and peace in society,
a human being experiences
something supra-human
supra-natural. One who
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—Mordecai M. Kaplan

Siddur Lev Shalem for Shabbat and Festivals
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**Concluding Brachah**

May Your name be praised, always and everywhere, our sovereign, God and great and holy. For it is fitting, Adonai our God and God of our ancestors, to sing songs of praise to You, to ascribe strength and sovereignty, holiness and eternity to You, to praise and exalt You, to thank and bless You, now and forever.

**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:**

[Verses 1-2, including the atzi Kaddish, as described in the text.]

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 the days of all the house of Israel. And we say: Amen.

Leader:

[Yhei sh'meih raba m'varakh l'almei almaya.]

**Congregation and Leader:**

[She-amar on page 122. The b'rakhah marks the conclusion of Ps'ukei D'zimra, which began with Barukh She-amar on page 122. The two b'rakhos are considered complementary and one is not recited without the other; the psalms and biblical passages of Ps'ukei D'zimra are preceded and followed by these formal blessings, just as the Torah reading itself is surrounded by blessings.]

**HATZI KADDISH.** In Jewish liturgical usage, the Hatzi (or “partial”) Kaddish, calling us to praise the name of God, marks the end of a section of the service.
Bar’khу: The Call to Worship Together

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

Leader:

Praise Adonai, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

The Sh’ma and Its Blessings

A MEDITATION FOR BAR’KHУ

Almighty nothing exists without You and none can be like You the source of all maker and creator. You have no image eyes observe but the soul lodged in the heart recognizes You and sees.

Your glory’s breadth encompassing all in You all finds its place but You occupy no place my soul seeing but unseen come thank the seeing but unseen and bless.

Bar’khу: The Call to Worship Together

The Effect of Prayer

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

—REUVEN HAMMER

The Congregation

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

INTRODUCTION TO THE RECITATION OF THE SH’MA.

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

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

B’RKHУ: THE CALL TO WORSHIP TOGETHER. The leader calls the congregation together as a minyan; the congregation, by responding, acknowledges its being assembled for prayer.

TO WHOM ALL PRAISE IS DIRECTED. The Talmud of the Land of Israel explains the word ha-m’vorakh to mean “whom all of us praise” (Berakhot 7b–8a).

—ISMAR SCHORSCH
First Br’akhah before the Sh’mah:
The Creation of Light
Barukh atah Adonai, our God, sovereign of time and space, forming light and creating darkness, bringing harmony while creating all.

On Festivals occurring on weekdays, we continue in the middle of page 152.
On Shabbat, we recite:

All thank You, all praise You, and all declare: “None is as holy as Adonai.”
All will praise You forever, creator of all.
Each day, God, You raise the gates of the east, open the windows of the sky, and usher in the messianic age, to come. And whom we are about to praise in the Sh’mah.

Eternal One, in Your great mercy, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

None is like You, none is beside You, nothing exists without You, and none can be compared to You: none is like You, Adonai our God, in this world, no one but You will be the sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

Ein ker’kha v’ein zulateka, efes bilt’kha u-mi domeh lakh.
Ein ker’kha . . . ba-olam hazez v’ein zula’kha . . . ba-olam haba.
Efes bilt’kha . . . limot ha-mashiah v’ein domeh l’kha lihiyat ha-metim.

Barukh atah Adonai, our God, sovereign of time and space, forming light and creating darkness, bringing harmony while creating all.

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Each day, God, You raise the gates of the east, open the windows of the sky, and usher in the messianic age, to come. And whom we are about to praise in the Sh’mah.

Eternal One, in Your great mercy, have compassion on us. Source of our strength, our protecting fortress, our saving shield, our stronghold.

None is like You, none is beside You, nothing exists without You, and none can be compared to You: none is like You, Adonai our God, in this world, no one but You will be the sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

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Ein ker’kha . . . ba-olam hazez v’ein zula’kha . . . ba-olam haba.
Efes bilt’kha . . . limot ha-mashiah v’ein domeh l’kha lihiyat ha-metim.
A Prayer for the World

Let the rain come and wash away
the ancient grudges, the bitter hatreds
held and nurtured over generations.
Let the rain wash away
the memory
of the hurt, the neglect.
Then let the sun come out
and fill the sky with rainbows.
Let the warmth and strength
of the sun melt our selfishness.

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

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

They give glory and honor to the name of God,
invoking God’s sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

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

El adon al kol hama-aim, barukh u-m’vorakh b’ri kol n’shamah.
Godlo v’tuvo malei olam, da-at u-t’vunah sov’vim oto.
Ha-mitga-eh al hayot ha-kodesh, v’nehdar b’khavod al ha-merkavah.
Z’khut u-mishor lifnei khiso, besed v’rahamim lifnei k’hvodo.
Tovim me’orot she-bara eloheinu, y’zarim b’daat b’vinah u-v’haskel.
Ko-ab u-g’vurah natan ba-hem, lihatot moshim b’kerev teivei.
M’le’im ziv u-m’fikim nogah, na-eh zivam b’khol ha-olam.
S’nehim b’teizam v’sasim b’vo-am, osim beinah t’zon konam.
Pe’er v’khvod notnim lishmo, tzoilolah v’vinah l’zeiker malhuto.
Kara la-shemesh va-yirah, or, raah v’hikin tzurat ha’vunah.
Shovot notnim lo kol tz’va marom,
Tiferet u-g’dulah, s’rafim v’ofanim v’hayot ha-kodesh.

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

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

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

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

They give glory and honor to the name of God,
invoking God’s sovereignty with joyful song.
God called forth the sun, and light dawned,
then considered and set the cycles of the moon.

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

El adon al kol hama-aim, barukh u-m’vorakh b’ri kol n’shamah.
Godlo v’tuvo malei olam, da-at u-t’vunah sov’vim oto.
Ha-mitga-eh al hayot ha-kodesh, v’nehdar b’khavod al ha-merkavah.
Z’khut u-mishor lifnei khiso, besed v’rahamim lifnei k’hvodo.
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Shovot notnim lo kol tz’va marom,
Tiferet u-g’dulah, s’rafim v’ofanim v’hayot ha-kodesh.
God Blessed the Seventh Day
It is written, “God blessed the seventh day” (Genesis 2:3). In what way is the seventh day blessed? On Shabbat a person’s face shines differently than it does during the week.

—GENESIS RABBAH

God, the World, and Us
A Hasidic master taught: It is written in many books that if one wants to enter the inner world of prayer, to present speech before God, one needs, at the time of prayer, to attach oneself to all that is living and all that exists in the world. The meaning of this is as it is written in the Book of Psalms, “You created all with wisdom” (104:24)—that is, there is nothing in this world which is, God forbid, extraneous.

When a person seeking inspiration pays attention to this—reaching for an inspiration pays attention to this—reaching for an inspiration pays attention to this, no matter how small or how great the distance between the person seeking inspiration and the thing he seeks, on the condition that there be a person who fulfills the will of the creator, who created the world in all its fullness.
—ZEY WOLF OF ZHITOMIR

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

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

Continue on the next page.

On Festivals occurring on weekdays, we recite:

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

How varied are Your works, ADONAI, all fashioned with wisdom;
the world in its entirety is Your dominion.

You alone ruled on high from the very beginning, praised, glorified, and exalted since earliest time.

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

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

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

On Shabbat, we continue:
On Festivals occurring on weekdays, we recite:

Continued on the next page.

On Shabbat, we continue:  
who created the world in all fulfillment, reflecting Your glory always.

This prayer forms a continuous narrative out of a disparate series of biblical verses and rabbinic comments. Already in the Bible, the seventh day is spoken of as affecting God’s inner life: God was renewed (va-yinafoah) on the seventh day (Exodus 31:17). The ancient rabbis pictured God as achieving full sovereignty only on Shabbat, and they personified the relationship in mutual terms: Shabbat itself praises God and chants Psalm 92, “A Song of Shabbat.”

HOW VARIED ARE YOUR WORKS
Psalm 103:24.

ALMIGHTY, BLESSED  יהוה
This early anonymous acrostic poem has four beats to the line and a rhyming pattern of aa, bb, cc, with a concluding b. Joel Hoffman, a contemporary scholar, writes: “The meaning of the individual words here was never the point. They were chosen for their meter and their initial letter.” In this conception, the Hebrew alphabet itself is seen as an instrument of creation. Our translation here is impelled by this idea and is alphabetical, capturing the meaning of the text in a close, but not quite literal, translation.

ALWAYS  יהוה. The biblical meaning of this word, which occurs frequently in the Book of Psalms, is unknown. The ancient rabbis, interpreting the biblical text, thought that it meant “forever,” and that is its liturgical meaning here.
In the Beginning

In the beginning God created the heavens and the earth.

And God said, “Let there be light,” and there was light. God saw that it was good, and he separated light from darkness. God called light “day” and darkness “night.” And there was evening, and there was morning—the first day.

God said, “Let there be a firmament in the midst of the deeps, and let it separate water from water. Let there be dry land above the waters, and let vegetation grow on the earth, plants of every kind and trees bearing fruit whose seed is in its fruit.” And it was so. God saw that it was good. Then God said, “Let the waters below the sky be gathered into one place, and let the dry land appear. And God called the dry land ‘earth’ and the collected waters ‘seas.’” God saw that it was good.

God said, “Let the earth bring forth vegetation, plants bearing seed after their kind, and fruit trees bearing fruit with seed in it, each according to its kind. And it was so. The earth brought forth vegetation, plants bearing seed after their kind, and fruit trees bearing fruit with seed in it, each according to its kind; and God saw that it was good. Then God said, “Let the waters teem with living creatures, and let birds fly above the earth across the expanse of the heavens.” And it was so. God made the great lights—the sun to rule over the day, the moon to rule over the night—and the stars. God set them in the expanse of the heavens to light the earth, to regulate the day and the night, and to separate light from darkness. And God saw that it was good. And there was evening, and there was morning—the fourth day.

God said, “Let the waters teem with living creatures, and let birds fly above the earth across the expanse of the heavens.” And God created the great sea creatures and every living creature that moves, with which the waters teemed, and every winged bird your servant created. And God saw that it was good, and there was evening, and there was morning—the fifth day.

God said, “Let the earth bring forth living creatures—cattle, and creeping things, and beasts of the earth, each according to its kind.” And it was so. God made the wild beasts in accordance with their kinds, the cattle in accordance with their kinds, and all the creeping things that swarm on the earth in accordance with their kinds. And God saw that it was good. Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the air and over the animals that crawl on the ground.” So God created man in his own image; in the image of God he created him; male and female he created them.

God blessed them and God said to them, “Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves on the earth.” And God said, “See, I have given you every plant bearing seed that is on the face of the whole earth, and every tree with seed-bearing foliage to be food for you; and it shall be so. And you shall have dominion over the fish of the sea and over the birds of the air and over every living thing that moves on the earth.”

And God saw all that he had made, and behold, it was very good. And there was evening, and there was morning—the sixth day.

On the seventh day God completed the work he had been doing, and he rested on the seventh day from all the work he had done. And he blessed the seventh day and hallowed it, because on it he rested from all the work of creating that he had done.

The first mosaic, a glazed ceramic tile, was presented in the Temple in Jerusalem as a source of ultimate illumination. And the Temple renewed its light each day to conveyers of that day’s message, and so the liturgist talks of both of them as “proclaiming … the words of the living sovereign” (Babylonian Talmud, Hagigah 14a).
Second Barakah before the Sh’ma: God’s Great Love

You have loved us deeply, Adonai our God, and showered us with boundless compassion. Avinu Malkeinu, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your awe-inspiring name, we will delight and rejoice in Your deliverance.

Some gather their tzitzit before reciting this line:

▶ Bring us safely from the four corners of the earth, and lead us in dignity to our land, for You are the God who effects deliverance. You have chosen us from all other tongues and peoples, always drawing us nearer to Your name, that we may truly acknowledge You and lovingly proclaim Your oneness. Barukh atah Adonai, ha-boh|.|er b’amo yisrael b’ahavah.[1]

Avinu Malkeinu

Avinu ha-av ha-rah|.|aman, ha-m’rah|.|eim, rah|.|eim aleinu, v’ten b’libeinu et kol divrei talmud toratekha b’ahavah. Avinu malkeinu, ba·avur avoteinu [v'imoteinu] she-bath|.|u v’kha hemlah g’olah v’temlah hamalta aleinu. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke of the “Written Torah” and the “Oral Torah,” the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of the world” (Leviticus Rabbah 22:1). In this prayer, “torah” embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

TO UNDERSTAND AND DISCERN . . . OBSERVE, FULFILL, AND PERFORM

This sequence implies that study is intimately linked with action—indeed, that study should lead to action.

GATHERING THE TZITZIT. Many observe the custom, originating in the late Middle Ages, of gathering the four tzitzit (plural of tzitzit) of the tallit while reciting the words “bring us safely from the four corners of the earth,” thus symbolizing Israel’s unity and ingathering. The tzitzit are then held through the third paragraph of the Sh’mi, and kissed when reciting the word tzitzit (which appears three times in that paragraph). By this custom, the worshipper can anticipate the seventh occurrence, which is found in the first paragraph of the Sh’mi: “You shall love Adonai your God."

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

LAW OF LIFE (LIT. “THY”) Word “torah” encompasses many different meanings. In its most limited usage, it refers to the Five Books of Moses. But in a larger sense it refers to all of Scripture, and even to all of later Jewish teaching. Thus, the rabbis of the Talmud spoke of the “Written Torah” and the “Oral Torah,” the latter referring to the teachings of the Midrash, Mishnah, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of the world” (Leviticus Rabbah 22:1). In this prayer, “torah” embraces the widest meaning: the laws of life—all those teachings that instruct us concerning a full ethical and religious life.

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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 God's oneness.

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

God is a faithful sovereign.

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

Sh'ma yisrael, Adonai eloheinu Adonai eh|.|ad.

You shall love ADONAI your God with all your heart, and all your soul, and all that is yours. These words that I command you this day shall be taken to heart.

Teach them again and again to your children; speak of them when you sit in your home, when you walk on your way, when you lie down, and when you rise up.

Bind them as a sign upon your hand and as a symbol above your eyes; invoke them upon the doorposts of your home and on your gates.

Deuteronomy 6:4–9

V'ahavta et Adonai eloheikhem b'khol l'vav'kha u-v'khol nafsh'kha ha-yom al l'vavekha. V'shinantam l'vanekha v'dibarta bam, b'shib'tekha b'veitekha u-v'lekh'tekha v'va-derekh u-v'shohekha u-v'kumekha. U-k'shartam lor al yadekha v'hayu P'torot bein einekha. U-kh'tavram al m'zu'ot beitekha u-visharekha.

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

Sh'ma yisrael, Adonai eloheinu Adonai eh|.|ad.

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

Sh'ma yisrael, Adonai eloheinu Adonai eh|.|ad.

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

Adonai eloheikhem emet, the leader concludes with the words Adonai eloheikhem emet, "Your God truly"; when, in the absence of a minyan, that affirmation is not recited, we add this private recitation at the beginning of the Sh'ma. The Kabbalists noted that the Sh'ma contained 245 words and so, by adding three additional words, we reach 248—the number of limbs in the body, according to the belief of the ancient rabbis. Thus we affirm, "Your God truly".

Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Berachot 13b). In this story, reciting the Sh'ma was but a momentary interruption. Later, Rabbi Judah's act of covering his eyes came to be seen as a sign of deep contemplation, and so it became the custom of many to cover the eyes while reciting the Sh'ma, as a moment to meditate on God's unity.

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

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

Deuteronomy 11:13–21

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

Numbers 15:37–41

Truly

When there is a minyan, the leader adds:

▶ Adonai your God—truly—

this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.

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

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this teaching is constant, well-founded and enduring, righteous and trustworthy, beloved and cherished, desirable and pleasing, awe-inspiring and majestic, well-ordered and established, good and beautiful, and so incumbent on us forever.
Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield. In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide. God’s teaching is living and enduring, truthful and beloved throughout all time.

As our ancestors accepted it as incumbent on them, we accept it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

Truly, You are Adonai our God and the God of our ancestors, the redeemer and our ancestors’ redeemer. You are our creator, and the rock of our deliverance, our redeemer and help. You were always the help of our ancestors, a shield and protector. You are ADONAI our God and the God of our ancestors, a mighty sovereign, who takes up their cause. You are always the help of our ancestors, a shield and protector. You are ADONAI our God and the God of our ancestors, a mighty sovereign, who takes up their cause.

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

Truly, You are the ruler of Your people, a mighty sovereign, who takes up their cause.

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

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

—MARCIA FALK

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

Our homage is to God on high, who is ever praised.
Moses, Miriam, and the people Israel joyfully sang this song to You:
“Who is like You, ADONAI, among the mighty!
Who is like You, adorned in holiness, revered in praise, working wonders!”

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

At the edge of the Sea, the rescued sang a new song of praise to Your name; together, as one, they thanked You and acclaimed Your sovereignty, saying:
“ADONAI will reign forever and ever.”
Adonai yimlokh lamol va-ed.

Stronghold of the people Israel, arise and help the people Israel! Redeem, as You promised, Judah and the people Israel.
Our redeemer is called ADONAI Tz’va-ot, the Holy One of the people Israel.
Tzur yisrael, kumah bezrat yisrael, u-Fdeih khinumeika y’hudah v’yisrael.
Go-aleinu Adonai Tz’va-ot sh’mo, k’dosh yisrael.

Barukh atah Adonai, who liberated the people Israel.
The Amidah for Festivals is found on page 306.

MOSES, MIRIAM, AND THE PEOPLE ISRAEL

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

WHO IS LIKE YOU

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

ADONAI WILL REIGN

Exodus 15:18.

ISRAEL YORE

The name “Israel” is repeated four times before the conclusion of the b’rakhah, emphasizing the plea for the redemption of the people Israel.

OUR REDEEMER

Isaiah 44:7-4.

LIBERATED THE PEOPLE ISRAEL

Exodus 15:1-4. This b’rakhah, in contrast to most, concludes with a verb in the past tense. We can properly bless God for the redemptive acts that have already occurred— not those we still hope and pray for (Babylonian Talmud, Pesahim 117b).

SH’MA AND THE AMIDAH

The Babylonian Talmud links this last b’rakhah of the Recitation of the Sh’m/ma, mentioning God’s redeeming the people Israel from Egypt, to the personal prayers that now follow in the Amidah, and recommends that there be no verbal interruption at this point (Berakhot 9b). It is as if to say that the possibility of prayer flows out of our experience of God’s love as exhibited in freeing us from slavery.

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

A transliteration of the opening b’rakhah of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; others recite the first three blessings (including the Kedushah on page 161) aloud and the rest of the Amidah silently. The Amidah concludes on page 166.

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

First b’rakhah: Our Ancestors

With Patriarchs:

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.

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, Remember us for life, Sovereign who delights in life, for Your sake, God of life.

God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God’s presence.

With Patriarchs:

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

On Shabbat Shuvah we add:

God of Sarah, God of Leah, a redeemer to their children’s children for the sake of divine honor.

God of Sarah, God of Leah, a redeemer to their children’s children for the sake of divine honor.

On our part. We stand up straight when we reach God’s name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow; some say that one should fully bend over, some that one should feel one’s spine bending, and others that one should bow only one’s head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b’rakhah, as well as to the beginning and end of the next-to-last b’rakhah, which thanks God for the gift of life (Berakhot 34a). The sign indicates the place to bow.

BENDING THE KNEES AND BOWING. Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up straight when we reach God’s name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow; some say that one should fully bend over, some that one should feel one’s spine bending, and others that one should bow only one’s head (Berakhot 28b). The Talmud confined bowing to the beginning and end of this first b’rakhah, as well as to the beginning and end of the next-to-last b’rakhah, which thanks God for the gift of life (Berakhot 34a). The sign indicates the place to bow.

GOD OF ABRAHAM, אֱלֹהֵי אַבְרָהָם. God uses this language when first addressing Moses, at the burning bush (Exodus 3:5–6). Its inclusion here at the beginning of the Amidah may remind us of the focus and attentiveness that we need to sense God’s presence.

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

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


**Second B'rakhah: God’s Saving Care**

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

*From Sh’mini Atzeret until Pesah:*

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

*From Pesah until Sh’mimi Atzeret, some add:*

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

**From Sh’mini Atzeret until Pesah:**

You are faithful in bringing life to the dead, Your support the falling, heal the sick,

and with great mercy give life to the dead,

You sustain the living through kindness and love,

The sovereign who brings death and life and causes redemption to flourish.

You give life to the dead—

You are ever mighty, **Adonai**—

Great is Your saving power:

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

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*From Pesah until Sh’mimi Atzeret, some add:*

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

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

**With Patriarchs:***

You are the sovereign who helps and saves and shields.

Barukh atah Adonai, Shield of Abraham.

**With Patriarchs and Matriarchs:***

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

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

**With Patriarchs and Matriarchs:***

M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

*From Pesah until Sh’mimi Atzeret, some add:*

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

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

**With Patriarchs:***

M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

*From Pesah until Sh’mimi Atzeret, some add:*

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

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

**With Patriarchs and Matriarchs:***

M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

*From Pesah until Sh’mimi Atzeret, some add:*

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

You cause the dew to fall,

You sustain the living through kindness and love, and with great mercy give life to the dead,

You sustain 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 bayin b’hesed, m’tayeh meitim b’rahamina rabim,

somkei noflim v’r’fei holim u-mazir asurim,

u-m’tayeh emunato lishnei afar.*

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

M’khalkel ha’yim b’h’esed, m’hayeih meirim b’rahimim rabim,

u-m’tayeh emunato lishnei afar.

On Shabbat Shuvah we add:

Mi khamokha ba·al g’vurot umi domeh lakh,

u-m’kayem emunato lisheinei afar.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

*M’khalkel h|.|ayim b’h|.|esed, m’h|.|ayeih meirim b’rah|.|im rabim,*

and causes redemption to flourish.

Siddur Lev Shalem for Shabbat and Festivals

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160 SHABBAT · MORNING SERVICE · THE AMIDAH

160 שחרית שבת ·plets ·Priestly Benedictions
**Third B'rakhah: God’s Holiness**

**THE KEDUSHAH**

The Kedushah is recited only with a minyan.

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

Each cried out to the other:

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

Kadosh, kadosh Adonai Tzva’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 Your eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

“Adonai will reign forever; your God, O Zion, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:”

Barukh atah Adonai, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy Sovereign.

We continue on the next page with the Fourth B’rakhah, “Moses rejoiced.”

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Hammer (adapted from Reuven Hammer)

**KEDUSHAH**

In this ancient prayer, composed by Jewish mystics, we imitate the angelic glorification of God. Although it appears in several versions, the Kedushah of the Amidah always contains three biblical quotations: “Holy, holy, holy” (Isaiah 6:3), “Praised is Adonai’s glory wherever God dwells” (Ezekiel 3:12), and “Adonai will reign forever” (Psalm 146:10). The liturgy surrounding these verses varies, being more elaborate and expansive on Shabbat and festivals than on weekdays. Because the Kedushah is a call-and-response, it is appropriately recited only with a minyan.

HOLY YIZATCH. These are the words that Isaiah heard the angels utter during the profound experience that initiated his prophetic calling (6:3). Holiness is God’s essential quality, a quality of which humans can partake when dedicated to God and when acting in imitation of God’s mercy and love.

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

SERAFINIM. On the variety of angelic forms, see page 153.

PRAISED IS ADONAI’S GLORY EVERYWHERE GOD DWELLS. Ezekiel heard this cry as he was being carried away by a wind, which transported him to preach to his fellow exiles in Babylonia (3:12).
The following paragraph is said only when the entire Amidah is recited silently: Moses rejoiced in his portion, for You called him a faithful servant.

All continue here:

Fourth Br’akhah: The Holiness of Shabbat

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

Yismah moshe b’matnat helko ki eved ne∙eman karata lo. K’il tiferet b’rosho nata’ta, b’omdo l’fanekha al har sinai. K’lil tiferet b’rosho natata, yismah moshe b’matnat helko.

And it is written in Your Torah:
The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days I 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 id’orotam b’rit olam. Beini u-vein b’nei yisrael ot hi folam, ki shei∙shet yamim asah Adonai et ha∙shamayim v’et ha∙aretz, u-vayom ha∙shvi’i shavat vayinafash.

The Blessing of Shabbat

During the week we build, we fashion objects, we aim for mastery, we fulfill responsibilities, and in all the busyness we easily lose sight of ourselves. On Shabbat we may uncover what is hidden to us in our busyness—going for a walk we see a bird’s nest; the flowers in our neighbor’s garden refresh and delight us; we notice a tree planted against one another, but of people striving with or against one another, it was adopted soon afterward by all rites. The prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The geonom of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them Shabbat (Exodus Rabbah 12:8). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God’s servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God’s gift, matanah—the same word used in this prayer to describe Moses’ “portion” in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited. Moses’ joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught. Based on Numbers 12:7, where God tells Miriam and Aaron that Moses rejoiced ("faithful servant:" in God’s house. In Deuteronomy 34:5 Moses is referred to as "the Holy Sovereign."

The following paragraph is an addition to the Shabbat morning Amidah of unknown origin. These verses are a fragment of a larger alphabetical acrostic but only the yod through lamed lines survive. (The word sh’nei ["two"] was probably added later to the luhot ["tablets"] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The geonom of Babylonia recommended that it be said, but its inclusion was contested by Rashi (1040–1105, northern France), among others. Nevertheless, it was adopted soon afterward by all rites.

What caused Moses to be joyful? A midrash maintains that the very notion of Shabbat was first suggested by Moses: in Egypt, Moses argued that even slaves needed a day of rest in order to survive and Pharaoh granted them Shabbat (Exodus Rabbah 12:8). Moses was happy that his suggestion became incorporated in the Decalogue. Medieval commentators add another interpretation: that Moses was overjoyed to be God’s servant, appointed to communicate the law of Shabbat to Israel. Others say that the prayer celebrates the giving of the Torah, which Moses was happy to receive. According to a midrashic source, the Torah was given on Shabbat and the Torah is called God’s gift, matanah—the same word used in this prayer to describe Moses’ “portion” in the afterworld, where his share is assured (Babylonian Talmud, Shabbat 10b). Some remark, regarding the future tense, that the future alluded to is not the world that is coming, but each generation in which Shabbat is observed and this prayer is recited. Moses’ joy stems from the fact that the descendants of the Israelites of his own generation (whom he instructed) continue to observe what he taught. Based on Numbers 12:7, where God tells Miriam and Aaron that Moses is totally trusted ("faithful servant") in God’s house. In Deuteronomy 34:5 Moses is referred to as "God’s servant." And so yet another explanation of Moses’ joy is that he was happy to be called a "faithful servant."
Some omit:

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

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

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Kad’sheinu b’mitzvotekha v’ten hekeinu b’toratekha, sabeinu mi-tuvekha v’samheinu bishuatekha, v’taeir libeinei Tov’d’ka be-emet, v’haneheinu Adonai eloheinu b’ahavah u-v’ratzon shabbat kodshekha, v’yanu vah yisrael m’kad’shei sh’mekha.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B’rakhah: The Restoration of Zion

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

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

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

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

Some omit:

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.

יֶלֶדֶת אֱלֹהֵֽינוּ אֱלֹהִים, יַעֲלֶה וְיָבֹא יָרֵאָה לִדְבִּיר בֵּיתֶךָ; שָׁמֵעַ וַעֲשֵׂה קְדֵשַׁתְךָ בְּשָׁמָּנוּ; וְהַעֲלֵה מִיָּמִים אוֹתוֹ קָרָֽאתָ, וְיָנֹֽעַ עִמְּנוּ וּבִתְפִלָּתָם בּאַהֲבָה תָּקַֽבֵּל בּרָצוֹן.

On Sukkot:
O n Rosh Hodesh:
Rosh Hodesh.
On Pesah:
Festival of Matzot.
On Sukkot:
Festival of Sukkot.

Visited us in the inner chamber, as in 1 Kings 6:19, “within the Temple, on the inside.” We pray for access to the innermost reaches of the divine realm; for the most intimate relationship with God. Yet this intimacy is not silence. The word d’’ir connects to davar, “word.” In the d’’ir, God hears our voice, and we hear that of the Divine.

May the thought of us rise up and reach You;

Barchai Lehem: This paragraph, recited on every festival and New Moon, asks God—and by implication, us—to see the New Moon or the festival as a time to focus on renewal and redemption.
May our eyes behold Your compassionate return to Zion.

Barukh atah Adonai, who restores Your Divine Presence to Zion.

Sixth B’rakha: 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—morning, noon, and night.

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, he praised.

On Hanukkah we add: Al Hanissim on page 430.

On Shabbat Shvah we add:

הנה והות אם החיים עונים רבייה.

וכל תחתיי זיידת נשעה, היחליו אטרישם יאמה.

הני תחתיתו וחתיתו.

בכר אאתה היה, נمنتجات שמיו כל אורותיה.

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

Who restores your Divine Presence to Zion

In the Land of Israel in the 1st millennium, this blessing ended with the words שֶׁאָהָנוּ הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן (she-ahnu modim lach, “we thank You for the ability to acknowledge You”). The ability to express gratitude is seen as a special gift to humanity. The attitude of thankfulness connects us to the world with a sense of humility and a joyful spirit of openness.

May your name be praised and exalted (who restores your Divine Presence to Zion) in the language of the Bible and the prayer-book, “God’s name is exalted” when we acknowledge God, recognize God’s goodness in creation, and act to enable God’s justice and compassion to be visible in the world.

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

Gratitude

My instincts are from You, my body was fashioned by You, the songs I sing reach up to You, and with offerings of thanksgiving I greet You.

The air I breathe is Yours, the light in my eyes reflects Your glory, my insights are formed from Your mystery, the guideposts of my life are thoughts of You. Whenever my love calls to You, my heart finds You. But my mind cannot contain You. And my thoughts and conceptions can never truly picture You, or my errors and mistakes ever diminish You.

—After Yehudah Halevi

Thanking God

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

In the 1st millennium, this blessing ended with the words שֶׁאוֹתְךָ לְבַדְּךָ בְּיִרְאָה (she-ahnu modim la-avod, “You restore the Divine Presence as you will”). The Hebrew word shekhinah has been used for centuries to refer to God’s immanence, the presence of God that is felt in the world. The word shekhinah is grammatically feminine. Accordingly, Jewish mystical tradition has tended to personify the Divine Presence as female.

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

On Hanukkah we add: Al Hanissim on page 430.

On Shabbat Shvah we add:

הנה והות אם החיים עונים.prepareStatement.

וכל תחתיי זיידת נשעה, היחליו אטרישם יאמה.

הני תחתיתו וחתיתו.

This is the third of the four special insertions in the Amidah for the Ten Days of Repentance.
Seventh B’rakhah: Prayer for Peace
During the silent Amidah, continue with “Grant peace” below.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people of Israel. Bless us, our creator, united as one with the light of Your presence; by that light, Adonai our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

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

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

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

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

May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. Barukh atah Adonai, who brings peace.

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

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.

May Adonai’s countenance be lifted toward you and may Adonai bestow kindness upon you.

May Adonai bless and protect you.

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

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people of Israel. Bless us, our creator, united as one with the light of Your presence; by that light, Adonai our God, You have given us a guide to life, the love of kindness, righteousness, blessing, compassion, life, and peace. May it please You to bless Your people Israel at every season and at all times with Your gift of peace.

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

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

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

On Shabbat an additional blessing was added for the kohanim who began their service in the Temple that week: “May the one who dwells in this house cause love, unity, and peace to dwell among you” (Babylonian Talmud, Berakhot 12a).

GRANT PEACE, ברכה ברכה. The wording of this paragraph is related directly to the Priestly Blessing, both in its mention of the blessings of peace and in its reference to the light of God’s countenance. Thus, the Sim Shalom (Elokim) is traditionally recited at all services at which the Priestly Blessing occurs when the Amidah is recited in the Land of Israel. An alternative version of this blessing, Shalom Rav, is recited in the Amidah on most afternoons and in the evening. In the words of the midrash, “Great is peace, for all prayers conclude with a plea for peace” (Leviticus Rabbah 99).

TO THE WORLD, ב (_) על (.). In accord with the text of the 9th-century prayerbook of Saadia Gaon, Conservative Movement prayerbooks insert this word (ba’al) to emphasize that Jewish prayers for peace are universalist and encompass the entire world.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

**N**

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 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.

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

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

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

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Tilling the Soil

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

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

Kaddish Shalem

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

Congregation and Leader:
May God's great name be acknowledged forever and ever! Y'hei sh'meih raba m'varakh l'alam u-l'almei almaya.

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

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

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

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

Taking Out the Torah

None compares to You, ADONAI, and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v’ein k’masekhka.

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

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

ADONAI, give strength to Your people;
ADONAI, bless Your people with peace.
Malkhut’kha malkhut kol olamim, u-memshalt’kha b’khol dor v’ador.

Compassionate creator,
may it be Your will that Zion flourish;
build the walls of Jerusalem,
for in You alone do we put our trust, transcendent sovereign—master of all time.
Av ha-rabhamim, heitivah vitzon’kha et tiyron, tinveh homot yerushalayim.
Ki v’kha l’vad b’nai, melekh El ram v’nisa, adon olamim.

We rise as the ark is opened.
We rise as the ark is opened.

As the ark was carried forward, Moses would say:
ADONAI, rise up and scatter Your foes, so that Your enemies flee Your presence.
Va-yhi binso-a ha-aron, va-yomer moshe: Kumah Adonai v’yafutzu oyvekha, v’yaneu m’saneika m’panekha.

Torah shall go forth from Zion, and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel in holiness.
Ki mi-tyzon teitzei torah, u-dvar Adonai mirushalayim. Barukh she-natan Torah l’am o’yisrael bikdushato.

None compares to You, ADONAI, and nothing is like Your creation.
Ein kamokha va-elohim Adonai, v’ein k’masekhka.

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

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Torah shall go forth from Zion, and the word of ADONAI from Jerusalem.
Praised is the one who gave Torah to the people Israel in holiness.
Ki mi-tyzon teitzei torah, u-dvar Adonai mirushalayim. Barukh she-natan Torah l’am o’yisrael bikdushato.
Personal Prayers Before the Open Ark

A PRAYER FOR THE DAY OF REST
I long to change the world, but I rarely appreciate things as they are. I know how to give, but I don’t always know how to be still. I talk, but I don’t often listen. I look, but I don’t often see. I yearn to succeed, but I often forget what is truly important. Teach me, God, to slow down. May my resting revive me. May it lead me to wisdom, to holiness, to peace, and to You.

Naomi Levy

SHALOM TO ALL
Avinu Malkeinu, master of peace, help us and strengthen us so that we always strive for peace. May there be harmony among all people, their companions, and friends. May there be no discord among the members of my family. You who establish peace above, extend peace upon us and the whole world. May we draw close to You and Your Torah in truth and may we all be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

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

Nathan Sternharz

T’FILAT HA-DEREKH—
A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE
Our lives are always changing, and change brings with it fear of the unknown. The journey into the unknown is fraught with danger, yet rich with possibility. It has always been so—as Abraham and Sarah went forth, as Rebecca and then Jacob went forth. Our ancestors across time have looked to You for protection, from the wild beasts of the road, from the vagaries of weather. So too I, in this place, in this time, look to You.
Help me to remember my strength and courage, help me to see clearly, to listen deeply, to act wisely. Help me to be my best self in this new place and time. Every journey leads into the unknown. May the unknown ahead of me offer blessing.

Marie Feld

A PRAYER FOR GOODNESS
Compassionate creator, teach me to appreciate the love of my family and friends. May I not be the source of pain or contention, jealousy or needless competitiveness, but may I learn to listen to the heartfelt stirrings of all whom I know and love—and may I help fulfill their needs. Grant health of body and spirit to all. May Your Torah fashion me into an instrument of Your will and of Your peace. Amen.

A PRAYER WHEN SAD
Master of the universe, see the sadness in my soul. Heal my grief and despair. I wish to do Your will but my sadness overwhelms me. Let Your instruction touch my being that I might find comfort in the world You have created, and that I might in turn be a comfort to others. May the soul You have given me give me the strength to turn sadness into joy and despair into song. Master of the Universe, send healing.

A PRAYER FOR ONE’S PERSONAL JOURNEY
Open my eyes, God. Help me to perceive what I have ignored, to uncover what I have forsaken, to find what I have been searching for. Remind me that I don’t have to journey far to discover something new, for miracles surround me, to find comfort in the world You have created, and that I might be bound together, carrying out Your will wholeheartedly. Master of peace, bless us with peace.

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

Naomi Levy

PERSONAL PRAYERS BEFORE THE OPEN ARK. Through- out the generations, the moment when the ark was opened and the Torah scrolls were displayed was considered an especially favored time for personal meditation and prayers for the welfare of the community.

SHALOM TO ALL. This prayer by Nathan Sternharz (1780–1845), the chief recorder of the teachings of the Hasidic master Nahman of Bratzlav, has been adapted and translated by Jules Harlow.

T’FILAT HA-DEREKH. Traditionally, a prayer is said before embarking on a journey. While the context for that prayer is an actual journey, Merle Feld has expanded the notion to include the life journeys we undertake. The phrase “the wild beasts of the road” is taken from the traditional prayer for a journey.
The Zohar’s Introduction to B’rith Sh’meth

As soon as the Torah scroll is placed on the reading desk, the whole congregation below should assume an attitude of awe and fear, of trembling and quaking, as though they were at the moment of standing at Mount Sinai to receive the Torah, and they should pay attention and listen carefully; for it is not permitted then to open one’s mouth, even for discussing the Torah, still less other subjects. All must be in awe and fear, as though they were speechless, as it is written: “And when he [Ezra] opened it, all the people stood up,” and also “And the ears of all the people were attentive to the Torah scroll” (Nehemiah 8:5 and 8:3). Rabbi Shim'on said: “When the Torah scroll is taken out to be read before the congregation, the heavenly gates of mercy are opened, the attribute of love is stirred up, and each one should then recite the following prayer: ‘Ruler of the universe, praised be Your name and Your sovereignty . . .’”

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and my family, and all the people Israel. You are the one who nourishes and sustains all life. You in Your compassion protect me, my family, and all the people of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary.

May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary.

The mystic Isaac Luria (1534–1574, Safed) recommended that this prayer be recited before the open ark. It appears in printed editions of the Zohar (Itzai6a), where the passage that appears in the left-hand column of the facing page serves as an introduction, but it is not found in earlier manuscripts. One manuscript attributes it to the writings of Moses Nahmanides (1194–1270, Spain). Although its provenance is disputed, it has been cherished by many rabbis.
Procession of the Torah

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Leader, facing the ark:

בָּא לַהוֹדָה אֱלֹהֵינוּ וְדַעְתֵּנוּ שָׁמַע אֲדֹנָי

The Torah is carried in a circuit around the congregation.

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Leader, facing the ark:

כְּשָׁמַע שָׁמַע אֲדֹנָי נַפְשֵׁנוּ וְנַפְשֵׁךְ וְאֲדֹנָי נַפְשֵׁנוּ שָׁמַע שָׁמַע שָׁמַע אֲדֹנָי

The Torah is carried in a circuit around the congregation.

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

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

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: Amen.

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

Congregation and Leader:

You who cling to Adonai your God have all been sustained to this day. V’atem ha-d’vekaim badonai eloheikhem hayim kulu’khem hayom.

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

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

Leader, facing the ark:

בָּא לַהוֹדָה אֱלֹהֵינוּ וְדַעְתֵּנוּ שָׁמַע אֲדֹנָי

The Torah is carried in a circuit around the congregation.

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The Torah is carried in a circuit around the congregation.

The Torah is placed on the reading table.

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BEFORE THE FIRST ALIYAH

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

Congregation and Leader:

You who cling to Adonai your God have all been sustained to this day. V’atem ha-d’vekaim badonai eloheikhem hayim kulu’khem hayom.

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Leader, facing the ark:

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The Torah is carried in a circuit around the congregation.

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Leader, facing the ark:

כְּשָׁמַע שָׁמַע אֲדֹנָי נַפְשֵׁנוּ וְנַפְשֵׁךְ וְאֲדֹנָי נַפְשֵׁנוּ שָׁמַע שָׁמַע שָׁמַע אֲדֹנָי

The Torah is carried in a circuit around the congregation.

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

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

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You, and let us say: Amen.

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

Congregation and Leader:

You who cling to Adonai your God have all been sustained to this day. V’atem ha-d’vekaim badonai eloheikhem hayim kulu’khem hayom.
Blessings Recited by Those Called Up to the Torah

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

Praise Adonai, to whom all praise is directed.
Bar'ku et Adonai ha-m'vorak.

The congregation responds:
Praise Adonai, to whom all praise is directed forever and ever.
Bar'ku Adonai ha-m'vorak l'olam va-ed.

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

Barukh atah Adonai eloheinu melekh ha-olam, asher bah|.|ar banu mikol ha-amim, v'natan lanu et torato.

Barukh atah Adonai eloheinu melekh ha-olam,
who gives the Torah.
Barukh atah Adonai eloheinu melekh ha-olam,
shomer et hashamayim v'eitzai ha-aron.

Barukh atah Adonai, noten ha-torah.
who has/have ascended today to honor God
Barukh atah Adonai, noten ha-torah.
and let us say: Amen.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

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

ברוך אתה ה' אלהינו מַעֲלֵהֽוֹ מִי שֶׁבֵּרַךְ אֲבוֹתֵֽינוּ אַבְרָהָם יִצְחָק ויַעֲקֹב, וּוּאִמּוֹתֵֽינוּ שָׂרָה רִבְקָה רָחֵל ולֵאָה, הוּא יבָרֵךְ אֵת כׇּל־אֵֽלֶּה שֶׁעָלוּ הַיּוֹם לִכְבוֹד הַמָּקוֹם וְלִכְבוֹד הַתּוֹרָה, וּוְלִכְבוֹד הַשַּׁבָּת.

Who has chosen us from among all peoples, giving us the Torah.
Barukh atah Adonai ha-m'vorakh l'olam va-ed.

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

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

The congregation responds:
Bar'khu et Adonai ha-m'vorakh.

From Sephardic Practice

Before reciting the Torah blessings, the honoree(s) turn(s) to the congregation with a word of blessing (in accord with the language of greeting found in Ruth 2:4), and the congregation then responds in recognition:
Honoree(s):
May God be with you.
Adonai imakhem.

Congregation:
May God bless you.
Y'vakhein y'vakheikh.

Shabbat: Resting-Place on Our Journey

Each Shabbat is its own revelation, but each leads us further on the road to eternity. Each Shabbat is a resting place, an oasis on the journey that is the life of Torah. Each Shabbat’s Torah reading looks forward to yet another week—aftber revelation.

Studying Torah

Once a young man who wanted to become a Hasid arrived at the court of Isaac Meir, the rebbe of Gur. The rabbi asked him if he had learned Torah. The young man didn’t know what to answer. He had studied Torah but didn’t want to appear too bold and answer “Yes,” as if he knew all of Torah; nor could he say “No,” for he would then be lying. So he responded, “I know a little.” The rabbi replied, “Can anyone know more than a little?”

Mi Sheberakh:
Blessing for Those Called to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______., who has/have ascended today to honor God and the Torah and Shabbat.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, together with all his/her/their fellow Jews, and let us say: Amen.

For additional Mi Sheberakh prayers for special occasions, see pages 439–445.

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

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

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

HAS GIVEN US. . . WHO GIVES THE TORAH . . . בָּרוּךְ אַתָּה יהוה אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם וּנְתַן לְנוּ הַתּוֹרָה, וְנָֽתַן לְנוּ אֶת־כׇּל־מַעֲשֵׂה יָדָיו, עִם כׇּל־יִשְׂרָאֵל אֲחֵיהֶֽם וּאַחְיֹתֵיהֶֽם, וֹ אָמַר בָּרוּךְ אַתָּה יהוה אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם וָעֶד.

The Hebrew moves from the past tense to the present. The meaning of the words of Torah not only derive from the past, but each reading may offer a new revelation.
Prayers for Healing

Mi Sheberakh: Prayer for Healing

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

—Debbie Friedman and Drorah Setel

Moses’ Prayer

A{l} אֲלֵיהֶם תַּשְּחֵא. אל נא רפָא נָא לָהֶם.

God, please heal her/him/them.

Selah

On Joyous Occasions

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

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

The congregation responds:

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

We respond:

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

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

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

for a group: Mi she-g’malkhem kol tov, yigmolkhem kol tov, selah.

Selah

For a male:

עלילה, לחוהוות הלבאות, והשלוחה לもし את מתברך והשלוחה לה, לחוהוות הלבאות, והשלוחה לה, לחוהוות הלבאות, והשלוחה לה, לחוהוות הלבאות, והשלוחה לה, לחוהוות הלבאות, והשלוחה לה.

May the Source of strength and protection bestow all that is good upon you, forever.

Mi Sheberakh: Prayer for Healing

May he/she/they heal the renewal of spirit, and healing to ________. May the Holy One mercifully restore him/her/them to health and vigor, granting him/her/them spiritual and physical well-being, together with all others who are ill, and may God grant strength to those who tend to them. Though Shabbat is a time to refrain from crying out, we yet hope and pray that healing is at hand. And let us say: Amen.
HATZI KADDISH. A Kaddish is recited here to mark the completion of the required reading of the Torah; we now prepare for the reading of the haftarah, a reading taken from a different section of the Bible, the Prophets. So that the person called to chant the haftarah may also be honored with some words from the Torah scroll itself, another reading, called the "maftir" or "concluding reading," is added. On Shabbat it is usually a simple repetition of the last few verses of the required reading.

LIFTING AND WRAPPING THE TORAH. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be displayed to the entire congregation (14:8). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice of royalty.

This is the Torah; we now prepare for the reading of the haftarah. The liturgists combined Deuteronomy 4:14 and Numbers 9:21 in this line, underscoring that our entire Torah came from Moses as dictated by God. This theological claim is not made in the Bible itself. Since this passage conflates two biblical verses, the 20th-century Orthodox Jewish thinker Joseph B. Soloveitchik, for instance, did not recite it. When reciting this passage, some people hold up or kiss the tzitzit of their tallit, to affirm their own active fulfillment of the Torah.
Priest and Prophet

Indeed, the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice—cheating in business, exploitation of the poor—is slight; to the prophets, a disaster. To us injustice is injurious to the welfare of the people; to the prophets it is a deathblow to existence: to us, an episode; to them, a catastrophe, a threat to the world.

—ABRAHAM JOSHUA HESCHEL

It is otherwise with the Priest. He appears on the scene at a time when prophecy has already succeeded in hewing out a path for its idea. . . . The Priest also fosters the idea and desires to perpetuate it; but he is not of the race of giants. He has not the strength to fight continually against necessity and actuality; his tendency is rather to bow to the one and come to terms with the other. . . . Not what ought to be, but what can be is what he seeks.

—AHAD HA-AM
(translated by Leon Simon)

B’rakhah Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B’rakhot After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign.

Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit.

Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished.

Barukh atah ADONAI, Shield of David.

For all this we thank You and praise You, ADONAI our God: for the Torah, for the ability to worship, for the prophets, for the Shabbat that You have given us, ADONAI our God, for holiness and for rest, for honor and for glory. May Your name be blessed by all that is living, always and forever, and may Your promise prove true and everlasting.

Barukh atah ADONAI, who makes Shabbat holy.

B’rakhah After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B’rakhot Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.
A Prayer for the Congregation

May heaven bestow deliverance on this holy congregation, the adults and their children: may kindness, love, and compassion, a long life, abundant provision, and sustenance from heaven, bodily health, and spiritual enlightenment be their lot. May their children thrive, never ceasing to speak words of Torah nor ever neglecting them. May the sovereign of the universe bless you, accord you a full life, add to your days, and grant you a long life. May you be freed of all distress and difficult circumstance, now and always. May the master in heaven sustain you at all times and seasons, and let us say: Amen.

A Prayer for Those Who Serve the Community

May the one who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel and Leah, bless this entire congregation, together with all other holy congregations: they, their families, and all that is theirs; along with those who devote themselves to establish synagogues for prayer, as well as those who enter them to pray, and those who provide for their maintenance, wine for Kiddush and Havdalah, food for guests, bread for the hungry, tzedakah for the poor, and shelter for the homeless; and all who faithfully devote themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel, their brothers and sisters. And let us say: Amen.
A Prayer for the Renewal of Creation

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

A Prayer for Our Country

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

Adonai, God whose spirit is in all creatures, we pray that Your spirit be awakened within all the inhabitants of our land. Uproot from our hearts hatred and malice, jealousy and strife. May it be Your will to renew Your blessing of the world in its people, the source of Your glory. May we each respond to the charge of creation. Concerns about our environment are as much a part of our consciousness as are the issues that were historically raised in this part of the liturgy. This prayer, written by Daniel Nevins, expresses the hope that by ceasing to labor on Shabbat, by being able to appreciate and be grateful for life and its gifts, we will increase our awareness of the need to be responsible caretakers of the natural world.

PRAYER FOR OUR COUNTRY. It has been customary since medieval times to include in the liturgy a prayer for the welfare of the government. Secure governments were seen as providing safety for the Jewish community, and a biblical warrant for such prayers was found in Jeremiah’s instruction to Israel to “seek the welfare of the city to which I have exiled you and pray to Adonai on its behalf; for in its prosperity you shall prosper” (29:7).

Early versions of this prayer referred to God as “the one who gives dominion to kings” and reflected the anxiety that Jews felt as a beleaguered minority. The text here is based on a prayer composed in the 1920s by Professor Louis Ginzberg, which transforms the anxiety that Jews felt about our environment.

Whereas earlier prayers asked that the monarch be compassionate to the Jewish people, this prayer expresses the hope that the leaders of the country will be fair and just to all, helping to bring the world closer to a vision of peace and justice. The prayer ends with two prophetic verses: Isaiah 24 (“Nation shall not lift up sword against nation, neither shall they learn war anymore.” “For all of them, from the least of them to the greatest, shall know Me.”) and Jeremiah 31:33 (“For all of them . . .”).
A Prayer for the State of Israel

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

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world. Fulfill the promise conveyed in Scripture: I will bring peace to the land, and you shall lie down and no one shall terrify you. I will rid the land of vicious beasts and it shall not be ravaged by war. Let justice and righteousness flow like a mighty stream. Let God's peace fill the earth as the waters fill the sea. Amen.
The circuit of the months of the year is marked by the dominance of different constellations of the stars. Synagogues were often adorned with images of these constellations, as if entering the synagogue one had ascended to heaven. This page illustrates the months of the year and their associated symbols, which have decorated synagogues through the ages.

The Months of the Year

**Nisan** (30 days), the month in which the people Israel were redeemed from Egypt, is designated in Exodus (12:2) as the first month of the year and it is the starting point of the festival cycle. Because the Torah also calls it ḥodesh ha-aviv, the springtime month (Deuteronomy 16:1), the Hebrew calendar is adjusted to ensure that Nisan always falls in late March and April, around the time of the spring equinox (see Adar below). The Mishnah (Rosh Hashanah 1:1) indicates that Nisan is one of four “new years” in the calendar: Nisan is the new year for determining festivals, and also the month that marks the beginning of a king’s reign. Pesah begins on the 15th, and Yom HaShoah is observed on the 27th. It consists of 30 days, and its symbol is the ram, tulah.

**Iyar** (29 days) mostly coincides with the month of May. Iyar is especially associated with the State of Israel: Yom Hazikaron (Israeli Memorial Day), Yom HaAtzmaut (Israeli Independence Day) and Yom Yerushalayim are all observed in Iyar. In addition, Lag Ba-omer, the celebratory day in the midst of the counting of the omer, occurs on the 18th of Iyar. Iyar’s symbol is the bull, dargim.

**Sivan** (30 days) occurs during the months of May and June, already summer in the Land of Israel. The sixth of Sivan is celebrated as the Festival of Shavuot (and, outside the Land of Israel, the seventh as well) and marks an end to the counting of the omer. Sivan’s symbol is the twins, ṭevunim.

**Tammuz** (29 days) is most frequently the time of the summer solstice. The 17th of Tammuz marks the time of the breaching of the wall of Jerusalem by Nebuchadnezzar (587/586 B.C.E) and the second conquest by the Romans under Titus in 70 C.E., and begins a period of three weeks of mourning, marked by special haftarot. A midrashic tradition places on that same day Moses’ smashing of the first set of tablets in response to the golden calf. Tammuz’s symbol is a crustacean, sarit.

**Av** (30 days) occurs in mid-summer. The period of mourning that began on Tammuz 17 intensifies in Av, culminating in the fast of Tishah B’Av (“the ninth of Av”), commemorating the destruction of both Temples, the expulsion from Spain, and other times of Jewish persecution and martyrdom. This fast is the most severe in the Jewish calendar, save for Yom Kippur itself. The Shabbat following Tishah B’Av is called Shabbat Nashamu (the Shabbat of Consolation), and is the first of seven Shabbatot of comfort (each with a special haftarah) leading up to Rosh Hashanah. The month is therefore sometimes called Menahem Av (Av the Comforter). Its symbol is the lion, aryeh.

**Elul** (29 days) most often begins in August and continues into September. A rabbinic tradition has it that Moses went up Mount Sinai a second time at the beginning of Elul to pray that God forgive the people for the sin of the golden calf; he came down forty days later on Yom Kippur, having attained atonement. The rabbis saw a hint of this reconciliation between God and the people in the name of the month, whose letters spell the acronym anitv’ladli v’ladli li, “I am for my beloved and my beloved is for me” (Song of Songs 6:3). Over time, Elul became a month of preparation for the High Holy Days, with the shofer sounded daily. Elul’s symbol is the virgin, b’tulah.
Prayer for the New Month
May the new month bring renewal to our lives:
a renewal of wonder
a renewal of freedom
a renewal of love
a renewal of justice
a renewal of friendship
a renewal of holiness.
Amen.

Renewal
The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, “When the moon is a sign of the call to humanity, it is a sign of the new Jewish future, in the same way, just as the rainbow holds itself. Just as the rainbow would continually renew itself, so the Jewish people understood this as a sign of the new month, and the leader then continues:

The Sefer Torah is brought forward, and the leader holds it while announcing the new month:

May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather our dispersed from the four corners of the earth. May the entire people Israel be united in friendship, and let us say: Amen.

The new month of ________ will begin on ________.

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

Rosh Hodesh _______ yehiye b’yom ______ haba aleinu v’al kol yisrael l’tovah.

The congregation repeats the announcement of the month, and the leader then continues:

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


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

The midrash teaches that while the Israelites were still in Egypt, God showed Moses the new moon, saying, “When the moon is a sign of the call to humanity, it is a sign of the new Jewish future, in the same way, just as the rainbow holds itself. Just as the rainbow would continually renew itself, so the Jewish people understood this as a sign of the new month, and the leader then continues:

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Rosh Hodesh _______ yehiye b’yom ______ haba aleinu v’al kol yisrael l’tovah.

The congregation repeats the announcement of the month, and the leader then continues:

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

Joyous are they who dwell in Your house; they shall praise You forever. Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always. Every day I praise You, glorifying Your name, always. Great is ADONAI, greatly to be praised, though Your greatness is unfathomable. Generation speaks of Your awe-inspiring deeds; and of Your wondrous acts. They recount Your great goodness, and sing of Your righteousness. ADONAI is merciful and compassionate, patient, and abounding in love. ADONAI is good to all, and God's mercy embraces all of creation. ADONAI is merciful and compassionate, patient, and abounding in love. Generation speaks of Your awe-inspiring deeds; and of Your wondrous acts. They recount Your great goodness, and sing of Your righteousness.

Ashrei is merciful and compassionate, patient, and abounding in love.

Ashrei is good to all, and God’s mercy embraces all of creation. All of creation acknowledges You, and the faithful bless You.

Ashrei, according to Rabbi Eleazar (3rd century, Land of Israel) speaking in the name of his teacher, Abina, the daily recitation of Psalm 145 opens a pathway to eternity. The Babylonian Talmud explains that it is an alphabetical acrostic (although it is missing one letter, nun) that symbolically encompasses the variety of praises of God, and that it contains an especially appropriate description of the thankfulness with which we are to approach God: “You open Your hand, satisfying all the living with contentment” (Bereishit 68). An additional reason for its frequent use in the liturgy is that the psalm expresses a dual posture of faithfulness, “I” express my faithfulness to God, and the psalm then describes that God faithfully cares for those devoted to God. The two themes are interwoven throughout the psalm, which then concludes with a final assertion that not only “I” but “all that is mortal” will praise God. It is this expression of a covenantal relationship, in which God and humanity respond to each other, that makes Ashrei both an appropriate introduction to prayer (as it is in Minhag), and an appropriate conclusion to prayer (as it is in the weekday Shabbat service). Here, it serves in both of those roles: concluding Shabbat and the Torah service, and simultaneously introducing Musaf for synagogue use, two verses were added to the beginning of Psalm 145, both of which begin with the word ashrei, “joyous” (Psalms 84:3 and 146:19), and it was these additional verses that gave the name “Ashrei” to this prayer. The first verse, which speaks of those who “dwell in Your house,” is especially appropriate in the context of synagogue prayer. Similarly, at the end, the verse “we shall praise Adonai now and always” was appended from Psalm 115:18.

Siddur Lev Shalem for Shabbat and Festivals
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God’s Mystery

I called to You to reveal the mysteries never hidden from You, instead, I uncovered the deep within me and did not depart empty-handed for in the songs I sang to You, I saw a vision of a ladder. I offer thanks for Your wonders though I do not understand them but I will not forget what You whispered to me as my heart dreamed its dream.

—SOLOMON IBN GABIRIOL

They speak of the glory of Your sovereignty and tell of Your might, proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty. Your sovereignty is eternal; Your dominion endures in every generation. 

ADONAI supports all who falter, and lifts up all who are bent down. The eyes of all look hopefully to You, and You provide them nourishment in its proper time. God fulfills the desire of those who are faithful, listening to their cries, rescuing them. My mouth shall utter praise of ADONAI. May all that is mortal praise God’s name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n’varekh yah, mei-atah v’ad olam. Hal’luyah.

The eyes of all look hopefully to You, and You provide them nourishment in its proper time. 

Opening Your hand, You satisfy with contentment all that lives. ADONAI is righteous in all that is done, faithful to all creation. ADONAI is near to all who call, to all who call sincerely. God fulfills the desire of those who are faithful, listening to their cries, rescuing them.

ADONAI watches over all who love the Holy One, but will destroy all the wicked.

T’hilat Adonai y’daber pi, vi-vareikh kol basar shem kodsho l’olam va-ed.

Psalm 145

The eyes of all look hopefully to You, and You provide them nourishment in its proper time. 

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Psalm 145

We shall praise ADONAI now and always. Halleluyah!

Va-anahnu n’varekh yah, mei-atah v’ad olam. Hal’luyah.
PSALM 29

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God's name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters; God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God’s sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God’s people; ADONAI will bless them with peace.

Mizmor I'david.

Havu ladonai b'nei eilim, havu ladonai kavod va-oz. Havu ladonai k'vod sh'mo, hishahavu ladonai b'hadrat kodesh. Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.


Adonai la-mabul yashav, va-yeishev Adonai melekh I'lam. Adonai oz l'amo yit'en, Adonai y'varekh et amo va-shalom.

Returning the Torah

We rise as the ark is opened.

Leader:

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

Congregation:

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

Hodo al etzet v’shamayim, va-yarem keren l’amo, t’hillah l’khol hasidav, livnei yisrael am k’rovo. Halleluyah!

 Returning the Torah

We rise as the ark is opened.

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

Hodo al etzet v’shamayim, va-yarem keren l’amo, t’hillah l’khol hasidav, livnei yisrael am k’rovo. Halleluyah!

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God’s name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters; God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God’s sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God’s people; ADONAI will bless them with peace.

Mizmor I’david.

Havu ladonai b’nei eilim, havu ladonai kavod va-oz. Havu ladonai k’vod sh’mo, hishahavu ladonai b’hadrat kodesh. Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.


Adonai la-mabul yashav, va-yeishev Adonai melekh I’lam. Adonai oz l’amo yit’en, Adonai y’varekh et amo va-shalom.
The Torah scroll is placed in the ark. Personal meditations, such as those found on page 169, may also be recited here.

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The Musaf Amidah for Shabbat

God of Our Ancestors

God can be perceived in almost infinite ways. Certainly each of our biblical ancestors experienced God differently, and the Kabbalists understood their personal stories as reflecting different understandings of the Divine. In their thinking, Abraham’s kindly love and compassion, demonstrated by his welcoming of strangers and his defense of the righteous who may have been living in Sodom, came to personify God’s love and kindness. Isaac’s binding personifies the transcendent God, that balance was achieved at the end of his life. In Jacob, whom we remember lovingly bringing a redeemer to their children’s children for the sake of divine honor, we can picture a person who perseveres and then appreciates her blessing and guards it carefully—emulating the God who is a protector and redeemer; Rebecca as one who takes the lead, knowing what needs to be done—the mover of history; Leah as a woman who suffers in life yet sustains a family—symbolizing the God who is with us in our suffering; and Rachel as one who has a short but passionate life—reflecting the God who loves deeply. Each of us experiences the universe and the presence of God differently. Our biblical ancestors reflect different ways of walking with God—and provide us with different models for our own journeys.

A transliteration of the opening b’rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called “heicha kedushah” in Yiddish). The sign $ indicates the places to bow. The Amidah concludes on page 195.

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

First B’rakhah: Our Ancestors

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, remembering the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

THE MUSAF AMIDAH. On Shabbat and festivals, an extra sacrifice was offered in the Temple. Since the destruction of the Temple, we offer a gift of prayer to mark the specialness of the day: an additional service called Musaf, which consists entirely of an Amidah, a personal moment of prayer. The Amidah always contains three introductory b’rakhot and three concluding b’rakhot. On Shabbat, a middle b’rakhah celebrates the specialness and sanctity of the day.

As I proclaim the name Adonai, glory to our God.

Barukh hu u-varukh sh’mo.

This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

Transcendent God. This name for God, El Elyon, is first used in the Torah (Genesis 14:18–19) by Melchizedek, the King of Salem, which classical Jewish commentators identified with Jerusalem. Including his words in our prayer thus hints at a vision of a restored Jerusalem, welcoming all who call upon God by whatever name.

Lovingly. So much of this blessing has been about love: God’s love and kindness for all, our ancestors’ acts of love and kindness, and the redemption that will be achieved through love. To emphasize this idea, the Hebrew text places the word ahavah, “love,” as the very last word of this opening sentence.

With Patriarchs:

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

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, remembering the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

GREAT, MIGHTY, AWE-INSPIRING, גמאית, El Elyon, adonai ve-adonai ve-adonai, is first used in the Torah (Deuteronomy 32:38). This phrase is a quotation from Deuteronomy 10:17–18, where God is described as impartial, not favoring anyone.

With Patriarchs:

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

With Patriarchs and Matriarchs:

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

On Shabbat Shuvah we add:

Remember us for life, Sovereign who delights in life, remembering the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children’s children for the sake of divine honor.

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First B’rakhah: Our Ancestors

With Patriarchs:

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

On Shabbat Shuvah we add:

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

A transliteration of the opening b’rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently (a practice called “heicha kedushah” in Yiddish). The sign $ indicates the places to bow. The Amidah concludes on page 195.

First B’rakhah: Our Ancestors

With Patriarchs and Matriarchs:

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.
Second Br’rakhah: God’s Saving Care

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

*From Sh’mini Atzeret until Pesah:*

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

*From Pesah until Sh’mini Atzeret, some add:*

You cause the dew to fall,

[From Sh’mini Atzeret until Pesah:]

You cause the wind to blow and the rain 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, 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’rahkim rabim,
somekh noflim v’rofei holim u-matir asirim,
u-m’kayem emunato lisheinei afar.
Mi khamokha ba-al g’vurot umi domeh lakh,
melekh meimot u-m’hayeh u-matzmiah y’shuah.

*On Shabbat Shuvah we add:*

Who is like You, source of compassion, who remembers with compassion Your creatures for life?

You are faithful in bringing life to the dead.

Barukh atah Adonai, who gives life to the dead.

*When the Amidah is recited silently, continue on page 188a with “Holy are You.”*
Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:

Each cried out to the other:

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

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

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod ADONAI mimkomo.

From where God dwells, may God turn with compassion and its eventual fulfillment in the messianic era.

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together.

We continue on the next page with the Fourth B’rakhah, “You established Shabbat.”

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together.

It is recited only with a minyan.

The Kedushah is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing “Holy, holy, holy;” and that of Ezekiel, who heard the angels cry “Praised is ADONAI’s glory wherever God dwells.” In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel’s recitation of the Sh’mah is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel’s credo of one God. The quotation from Isaiah, remarking that “each cries out to the other,” thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God’s presence.

WHEREVER GOD DWELLS

The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN

Literally, “a second time.” The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.
A Meditation

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

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

Barukh atah Adonai, the Holy God.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy Sovereign.

Fourth B'rakhah: The Celebration of Shabbat

For an alternate version of this brakhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

You established Shabbat and desired its offerings. You prescribed the details of its service and the order of the libations. Those who take pleasure in Shabbat inherit eternal glory. Those who savor Shabbat truly merit life; those who love its teachings have chosen to join in its greatness. Adonai our God, it was at Sinai that You commanded its observance and commanded our ancestors to offer an additional appropriate sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us in our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional offerings prescribed for holy days. Lovingly, the additional Shabbat sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

We continue on page 189.

THE MEANING OF SACRIFICES FOR THE CONTEMPORARY BELIEVER

Contemporary scholars understand the demand for the return of sacrifice metaphorically. It may mean, as William James offered, “the sacrifice of the heart, the sacrifice of the inner ego.” Even traditionalists who believe in the efficacy of sacrifice might say that atonement for sin and the soul’s purification, the aim of sacrifice, can be achieved through the overcoming of arrogance and the diminution of the ego. As Martin Buber expressed it, “Truly there is no cosmos for the human being except when the totality is made home, a temple in which one offers one’s sacrifice.”

—ADMIEL KOHMAN

YOU ESTABLISHED SHABBAT

A reverse alphabetic acrostic celebrating Shabbat. In one version it concludes with the words אָנוּאֵלִי יְהוָה יִבְרֹא (Adonai...). It was at Sinai that You commanded its proper service—thus incorporating into the acrostic not only the twenty-two letters of the Hebrew alphabet, but also the five “final” letters—the ones that have a distinct shape when they appear as the last letter of a word.

DESIRED OFFERINGS

Although slaughter and sacrifice would normally be considered a violation of the laws of Shabbat, God is pleased with this offering on Shabbat—for the sacrifices are offered in the service of God. (Jacob Tendler)

THOSE WHO TAKE PLEASURE IN SHABBAT

The language of this paragraph is based on midrashim interpreting the verse from Isaiah: “If you call Shabbat a delight (ונוג ל), Adonai’s holy day honored . . . then you shall rejoice with Adonai…” (58:13–14).

SPoken in Revelation

More literally, “spoken by Your glory.” The Book of Exodus describes God’s “glory” (kavod), perhaps imagined as a dense cloud, descending on Mount Sinai. A voice is heard through the cloud but God is not seen. The liturgy follows the biblical text in putting a veil between God’s revelation and human understanding.

ON SHABBAT

Numbers 18:9–10.
The Gift of Shabbat
A Hasidic teaching: On Shabbat, the hidden light of the world is revealed.

A Shabbat Meditation
As my feet again touch the ground, pointing my way, so that You be my gathering Your spirit within Your spirit. enveloping me.

On this day of rest, the holy Shabbat, You are my shadow, a shadow completely enveloping me. My body moves within Your spirit. May it be Your will that I gather Your spirit within me so that You be my compass, pointing my way, as my feet again touch ground and I move on—

—EDWARD FELD

Fourth Brakhah: The Celebration of Shabbat

THE DREAM OF REDEMPTION

You established Shabbat, exalted its holiness, prescribed its observance, bestowed it as Your treasured delight. Those who take pleasure in Shabbat inherit eternal glory; those who love its teaching have chosen to join in its greatness.

For at Sinai the shoot of redemption was planted for us and for the world.

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and planted within our borders, in wholeness and in peace, filled with love and friendship, as the waters fill the sea.

May we walk together by the light of Your countenance, love and compassion, as Your prophet Isaiah proclaimed:

"Thus shall Adonai be an eternal light for us, and your God shall be your glory."

—edward feld

The fullness of life is only experienced when we develop our spiritual capacities. It is on Shabbat that we come to understand what this fullness might contain, for on Shabbat we stand back to ponder, study, and pray; our community gathers; we meet with friends and family; and we feel rested and sated.

MAY IT BE YOUR WILL. Musaf is recited at the height of the day, when we experience ourselves as fully encompassed by Shabbat. Classically this was a time that stirred messianic yearnings, for the peacefulness of this moment evoked dreams of a more permanent peace. Based on prophetic visions of the future, this alternate brakhah expresses our yearnings for a time when justice and compassion will reign, when the people Israel will be reconciled with one another and with the world, and when peace will be established—a lasting peace that is not merely a cessation of war and armed conflict, but a peace that brings joy to every inhabitant of the world and reflects the light of God shining on earth. According to Rav (3rd century, Babylonia), one should include in the Musaf Amidah some thought that was not expressed earlier in the Arvit prayers written by Simcha Roth and Ze'ev Kainan, under the direction of the editors of this volume, follow in that tradition. This alternate rendering emphasizes Shabbat as a taste of redemption, and it seeks the return to the land as an opportunity to fulfill the prophetic vision of redemption, in which the world will be characterized by peace and justice.

YOU ESTABLISHED SHABBAT. A reverse alphabetical acrostic celebrating Shabbat, which concludes with four of the five Hebrew letters that are written differently when they occur at the end of a word.

TRULY MERIT LIFE. From Isaiah 11:9. Hosea further declares (6:6): "For it is kindly love that I desire, not sacrifice; the knowledge of God more than burnt offerings."

SINGING JOYFULLY WITH VOICES OF GLADNESS. From Hosea 3:21. Hosea further declares (6:6): "For it is kindly love that I desire, not sacrifice; the knowledge of God more than burnt offerings."

Righteousness and Justice. From Hosea 2:23. "For you, O Israel, shall be My delight, and My beauty shall be over you..."

There shall not be evil and joy shall abide there... and the sound of music."

Thus Shall Adonai. From Isaiah 60:19.
All services continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Yism'hu v’malkhut’kha shomrei shabbat v’korei oneg. am m’kadshi sh’vi’i, kulam yisbe’u v’yitangu mi-tuvekha, v’kidasho, hemdat yamim oto karata, zeikher l’maseih v’reishit.

Our God and 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.

Kad’sheinu b’mitzvotekha v’ten h|.|elkeinu b’toratekha,

Purify our hearts to serve You truly.

ADONAI our God, lovingly and willingly grant that we inherit Your holy Shabbat, that the people Israel, who make Your name holy, may find rest on this day.

Barukh atah ADONAI, who makes Shabbat holy.

Fifth B’rakhah: The Restoration of Zion

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

Barukh atah ADONAI, who restores Your Divine Presence to Zion.
Sixth B’rekah: 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.

Page 190

We thank You, for You are 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—day, night, morning, 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 as the congregation reads the next passage.

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 service leader, by custom remaining seated and bowing slightly.

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

On Hanukkah we add Al Hanissim on page 430.

On Shabbat Shuvah we add:

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

On Shabbat Shuvah we add:

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

On Hanukkah we add Al Hanissim on page 430.

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

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.

On Hanukkah we add Al Hanissim on page 430.

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

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.

Thanksgiving

How great my joy that I dwell with You—and thinking of You, my troubles flee.

For Your love and kindness I owe so much, but all I can offer are prayers recited thankfully.

Heavens cannot contain You; how could my ideas?

Teach me what may please You, that I may do what to You is dear.

Take my praise as a rightful offering, consider it as sacrifices of old.

Pure of Vision, open Your eyes to my suffering, let Your light illuminate what I fail to see.

Let Your kindness and love favor me.

Let them cover my sins.

Let Your kindness and love favor me.

How great my joy that I may do what to You is dear.

This paragraph is recited by the congregation when the full Amidah is repeated as the congregation reads the next passage.

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 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.

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

On Hanukkah we add Al Hanissim on page 430.

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

On Hanukkah we add Al Hanissim on page 430.

For all these blessings may Your name be praised and exalted, our sovereign, always and forever.
Seventh B’rakhah: Prayer for Peace
During the silent Amidah, we continue with “Grant Peace,” below.
When the Amidah is repeated, 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.
May Adonai’s countenance shine upon you and may Adonai bestow kindness upon you.
May Adonai’s countenance be lifted toward you and may Adonai grant you peace.

Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless, 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 every season and at all times with Your gift of peace.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:
May God grant you peace.

On Shabbat Shuvah we recite the following paragraph, in place of the line that follows it:
May we and the entire house of Israel be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life.

Barukh atah Adonai, who brings peace.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

The Priestly Blessing (Numbers 6:24–26) was recited by the priests at the conclusion of every Temple service at which the people assembled. In the Hebrew, it begins with the word for blessing (“v’orekrika”) and ends with the word for peace (“shalom”). The style of the blessing is expansive, spreading outward: the first line contains three words; the second line, five; and the last line, seven. The text of the Priestly Blessing has been found on silver amulets in Jerusalem that date from the 7th century B.C.E., the only known inscription of a biblical text predating the Babylonian exile.

Bestow Kindness (לטביש פנים). This phrase is open to at least two interpretations: that God be kind to you, or that God grant you the capacity for kindness. The latter interpretation is attested to by the midrash: “May God grant you the understanding to be kind to one another” (Numbers Rabbah 116).

Grant Peace (לטביש שלום). The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the kohanim would have traditionally ascended the bimah to bless the congregation. The words “v’orekrika,” “grant peace,” are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: “May God grant you peace.” Additionally, the paragraph speaks of the light of God’s face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God’s name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God bestowing on us the almost-divine ability to extend peace and kindly forgiveness. In the Priestly Blessing, God’s name is written “Shalem,” a word meaning peace. In the Priestly Blessing, we recite, “Shalom on page 203.”

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

Sim shalom ba-olam tovah u-v’rakahah, h’en va-h’esed v’rah’amim, l’tov shelom u-chodesh va-yamim shelom, lehem u-lechem shelom, lehu yadi shelom, va-yamim shelom, l’tov shelom. When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

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

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.

Grant me the liberating joy of Shabbat, the ability to truly taste its delights. May my heart not be weighed down by sorrow on this holy Shabbat. Fill me with the path of life, that I may be filled with the joy of being in Your presence, the delight of being close to You forever.

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

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

When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 204.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 204.

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The Way to God

There are three paths of contemplation about God: three trials that lead to God. The first is the way of sensing the presence of God in the world, in things; the second is the way of sensing God’s presence in the Bible; the third is the way of sensing God’s presence in sacred deeds. These three ways are intimated in three Biblical passages:

—Lift up your eyes on high and see, Who created these? (Isaiah 40:26)

—I am the Lord thy God.” (Exodus 20:2)

“We shall do and we shall hear.” (Exodus 24:7)

These three ways correspond in our tradition to the main aspects of religious existence: worship, learning, and action. The three are one, and we must go all three ways to reach the one destination. For this is what Israel discovered: the God of nature is the God of history, and the way to know God is to do God’s will.

—Abraham Joshua Heschel
The Musaf Amidah for Shabbat Rosh Ḥodesh

A Prayer for Rosh Ḥodesh

Life is a mystery. How did we come to be, here and now? What is the meaning of our lives? What are we to make of the circumstances of our lives—our joys, our sadness? In prayer we try to penetrate that mystery, to find meaning, to rediscover how we ought to live out our days, to find meaning, to seek a response, to pierce that unspoken depth of our being.

We offer words passed down to us by the generations of supplicants who came before and we seek reassurance in the Amidah that God is with us, too.

A transliteration of the opening b’rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ◼ indicates the places to bow. The Amidah concludes on page 202.

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

First B’rakhah: Our Ancestors

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

You are the sovereign who helps and saves and shields.

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

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

Barukh atah Adonai, Shield of Abraham.

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

A transliteration of the opening b’rakhot of the Amidah may be found on page 466. When a minyan is present, some communities repeat the Amidah after it is recited silently; in others, the leader recites the first three blessings (including the Kedushah) aloud and the Amidah is then recited silently. The sign ◼ indicates the places to bow. The Amidah concludes on page 202.

With Patriarchs and Matriarchs:

B’rakhah 1. 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.

B’rakhah 2. 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.


Second B’rakhah: God’s Saving Care

You are ever mighty, ADONAI—

You give life to the dead—
great is Your saving power:

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

[From Pesah until Sh’mini Atzeret, some add:]
You cause the dew to fall.]

You sustain the living through kindness and love, and with great mercy give life to the dead,
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust. Who is like You, Almighty, and who can be compared to You?
The sovereign who brings death and life and causes redemption to flourish. M’khalkel hayam b’besed,
m’hayeih meitim b’rahaim rabim,
somekh noflim v’rofei hanim, u-m’t’r’im emunato lisheinei afar.
Mi khamokha ba’al g’vurot umi domeh lakh,
and causes redemption to flourish.
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 196 with “Holy are You.”

Because of its character as a holiday, one is not permitted to fast on this day; similarly, funeral ceremonies are curtailed. In kabbalistic circles, the day before Rosh Hodesh is characterized as a fast day—as if to enter the new month free of sin—and the day is called a “minor Yom Kippur.” In that vein, a midrash maintains that the sacrifice on Rosh Hodesh was brought as an atonement for impurity created by our acts that we do not even recognize as sins; we might think of them as the unconscious peccadillos that litter the world (see below, page 196). Thus Rosh Hodesh is thought of as a time when all the world is cleansed and we can all start anew.

In urban environments, we often lose sight of the way the waxing and waning of the moon affects our environment. The oceans’ tides are regulated by the cycles of the moon. Other effects—physiological and psychological—have also been attributed to the phases of the moon. The celebration of Rosh Hodesh might lead us to reflect on the way the phases of the moon—differently than the circuit of the sun—make us conscious of both the passing nature of life and the possibility of renewal.
Third B’rakhab: God’s Holiness

THE KEDUSHAH

The Kedushah is recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described:

Each cried out to the other:

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

Kadosh, kadosh, kadosh Adonai Tz’v’arot, m’lo khol ha-arzet k’vodo.

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds: “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion and healing to our people, for we are Your people, and we acknowledge both God’s immanence, a palpable presence, and God’s transcendence, the knowledge that the Divine is beyond our understanding. Thus, we say “The whole world is filled with God’s glory,” and we then ascend on high, as a counterpoint to the acknowledgment that “each cries out to the other.”

We continue on the next page with the Fourth B’rakhab, “You formed,” or the alternate on page 198.

THE KEDUSHAH is composed of an interweaving of two prophetic visions: that of Isaiah, who witnessed the angels singing “Holy, holy, holy,” and that of Ezekiel, who heard the angels cry “Praised is Adonai’s glory wherever God dwells.” In heaven, one chorus of angels responds to another; on earth, leader and congregation respond to each other. Additionally, in the version of the Kedushah recited at each Musaf service, Israel’s recitation of the Sh’ma is offered as a counterpoint to the angelic praise. Ultimately, our prayer brings heaven and earth into a momentary unity, when we recite the angelic prayer while proclaiming Israel’s credo of one God. The quotation from Isaiah, remarking that “each cries out to the other,” thus has a dual meaning in the liturgy: one chorus of angels responds to the other in agreement, and heaven and earth stand in agreement with each other, both acknowledging God’s presence.

WHEREVER GOD DWELLS

The Kedushah recited standing. Indeed, since we imitate the song of the angels, the tradition recommends standing like angels, with feet together. It is recited only with a minyan.

We continue on the next page with the Fourth B’rakhab, “You formed,” or the alternate on page 198.

The relationship of God and humanity is manifested by a reciprocal call and response. On the one hand, God calls to us and we respond to that calling. At the same time, we call to God and God responds by bringing redemption.

YET AGAIN

Literally, “a second time.” The first redemption was the exodus from Egypt. Much of Jewish theology maintains the perspective that we exist between the promise of freedom announced in the exodus and its eventual fulfillment in the messianic era.
The Sun and the Moon

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.

Fourth B’rakhah: The Celebration of Rosh Hodesh

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

ROSH HODESH AND THE TEMPLE SERVICE

You formed Your world at the beginning, completing Your work on the seventh day. You have loved us, desired us, exalted us amongst all the nations, made us holy through the performance of mitzvot, brought us near to serve You, and called us by Your great and holy name. Lovingly, Adonai our God, You have bestowed on us Shabbatot for rest and the time of the new moon for atonement.

But because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken away, the glory removed from the House that gave us life, and so, because of the hand that destroyed Your sanctuary, we are unable to fulfill our obligations in the place You chose, the great and holy House dedicated to Your name.

The Sun and the Moon

With its waxing and waning, its fullness and its disappearance, the moon reminds us that life embraces both hope and disappointment, both joy and sadness. Indeed, the Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation: aspects of life and of ourselves that may be totally unavoidable, but nevertheless tragic in their consequence.

The Talmud remarks on an apparent contradiction in wording in the account of the creation of the sun and moon found in Genesis: the Torah first speaks of God creating the “two great lights” but then states that God fashioned “a great light and a lesser light.” Rabbi Simeon ben Lakish fashioned “a great light and a lesser light.” Rabbi Simeon ben Lakish commanded Israel to bring a sin offering to atone for God’s having diminished the moon. This is what Rabbi Simeon ben Lakish taught: Why does the verse say “a sin offering for God” (Numbers 28:35)? God says: Bring the sin offering to atone for Me, since I diminished the moon.

—BABYLONIAN TALMUD

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

אַתָּה צְרִיךְ עוֹד קָדוֹשׁ
כְּדוּבָֽהוּ בְּכָלָֽיִֽוִּים הֵלֵֽל
כַּאֲוָה זֶהוּ, הֵלֵֽל

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

THE TIME OF THE NEW MOON FOR ATONEMENT

As quoted below, the Bible ordains that a “sin offering” (some call it a “purification offering”) be brought on the New Moon. Indeed, according to the one opinion in the Babylonian Talmud, beginning of chapter 1), the Rosh Hodesh offering brings atonement for sins of which we have no awareness, neither when we performed the act nor subsequently in recalling our past. Thus, the ancient rabbis envisioned that we would start the new month without the blemish of even unconscious sin.

BECAUSE WE AND OUR ANCESTORS SINNED (ירוּשָׁנדְּרָא וַאֲבֹותֵֽינוּ)

The prophets blamed the destruction of the First Temple on the religious and moral corruption of Jewish society. In rabbinic theology, the Second Temple was destroyed because of the hatred people had for each other. In a similar vein, the 1st-century historian Josephus reports that murderous factional disputes made Jerusalem ripe for conquest by the Romans.
May it be Your will, Adonai our God and God of our ancestors, who restores their descendants to their land, to lead us there in joy and to plant us within our borders, where our ancestors once offered to You their sacrifices: the daily sacrifices in their proper order, as well as the additional ones required on Shabbat and festivals, as prescribed.

Lovingly, the additional Shabbat and Rosh Hodesh sacrifices were offered there as You commanded, fulfilling the words spoken in revelation and written down by Moses, your servant, in Your Torah:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

On your New Moon festivals you shall bring near an offering to Adonai: two young bulls, one ram, and seven yearling lambs, without blemish. And as it further states regarding the grain-gift and the libation:

three-tenths of an ephah of choice flour with oil mixed in for each bull; two-tenths of an ephah of choice flour with oil mixed in for the ram; and one-tenth of an ephah of choice flour with oil mixed in for each lamb—along with the appropriate libation of wine. Also, a goat as atonement, and the two daily offerings, as ordained.

We continue on page 199.
Fourth B’rakah: The Celebration of Rosh Hodesh

The New Moon and Prayers for Renewal

Creator, with the arrival of a new month of Yours, renew within us Your light and Your truthfulness. You placed a sign at the edge of heaven, a splinter of light that then grows into fullness. Through Your light may we see light; cause our joy to flourish, as we greet the first slim nail paring

God’s light will shine for me.

And as the prophet Isaiah said:

Don’t we understand our own renewal.

We greet the moon that is not gone but only hidden, unreflecting, inturned and introspective, gathering strength to grow as we greet the first slim nail paring of her returning light. Don’t we understand the strength that wells out of her returning light.

Can we not learn to turn in to our circle, to sink into the caves of deep cold wells, to dive into the darkness of the heart’s storm until under the crashing surge of waves it is still except for our slow roaring breath?

—Margie Piercy

Prayers for Renewal.

The New Moon and

and its promise of increasing light, urges us to attend to our own renewal.

The sight of the new moon, with its promise of increasing light, urges us to attend to our own renewal.

DO NOT FEAR Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 26:24, and 46:3). The poet probably has in mind God’s assurance to Abraham in a dream that his progeny will be like the stars and that the coming slavery in Egypt will eventually end in freedom.

WONDERFUL WAY God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:11). May violence no longer be heard in our land, nor destructiveness be found within its borders.
All continue here:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

"When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph."

When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph.

May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression.

[during a leap year we add: and atonement for wrongdoing]

For You have chosen the people Israel from among all nations, entering the holy of holies, calling it the most beloved of days, a symbol of the work of creation.

The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

Fifth B’rakhah: The Restoration of Zion

When the Amidah is recited aloud, the congregation answers "Amen" after each pair of blessings in the following paragraph.

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May it be Your will, ADONAI our God and God of our ancestors, to find favor in our rest. On this Shabbat, renew us in this new month with goodness and blessing, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression.

[during a leap year we add: and atonement for wrongdoing]

For You have chosen the people Israel from among all nations, entering the holy of holies, calling it the most beloved of days, a symbol of the work of creation.

The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a symbol of the work of creation.

As the Amidah moves to its conclusion, we pray that the words we have recited accept our love, even as they may have been offered imperfectly. Once, we could be assured that our imperfections would be forgiven and we could offer atonement for them. Now, though we cannot capture the awe and grandeur of the Temple, nor the sense of reverence and majesty conveyed by the High Priest entering the holy of holies, we simply pray that our offerings be acceptable because they are the gift of the heart.
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 service leader, by custom remaining seated and bowing slightly.

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 service leader, by custom remaining seated and bowing slightly.

On Hanukkah we add Al Hanisim on page 430.

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

The Miracles That Accompany Us
The prayer talks of the “miracles that accompany us each day.” Our lives are made up moments that are quite special, at which times it is easy to express gratitude: moments of great joy, the birth of a child, graduations, weddings, recovery from life-threatening illness. But there is also the miracle of the everyday—which, because it is commonplace, we often fail to recognize: the ability to use our limbs for what we desire, the warmth of the sun, the plants around us that sustain our breathing. When the moon is hidden, we can see the stars in heaven more clearly. When our lives are made up of “nothing special,” we might acknowledge how special our lives are.

But even more importantly: some of our greatest blessings initially present themselves to us concealed within disappointment, uncertainty, loss, or pain; the aspect of blessing within unfolds slowly, over time—and often only in retrospect. We might realize later that the job we didn’t get was not appropriate for us and we were saved from a disastrous misfit; a serious illness may become a turning point in our life when we appreciate what is important for us, or it may be a moment of discovery of how much we are cherished by others. In expressing our gratitude al kalam (“for all these blessings”), we approach our lives with humility and faith, recognizing that with the benefit of hindsight, what seems like darkness in our lives may contain with it a blessing only later to be revealed, only later becoming a shining light.

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.
Seventh B’rakhah: Prayer for Peace

During the silent Amidah, we continue with “Grant Peace,” below. When the Amidah is repeated, 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.

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 every time and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v’rakahah, hen va-hesed v’rahamin, aleinu v’al kol yisrael amekha. Bar’khenu avinu kulanu kehod b’or panekha, ki v’or panekha nataa lanu, Adonai eloheinu, torat hayim v’habat hesed, u-tzedakah u-v’rakahah v’rahamin v’hayim v’shalom. V’tov be’inekha l’varekha et am’ka yisrael b’khol eit u-v’khol sha’ah bisholomekha.

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

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

The Priestly Blessing

The Torah refers to God’s “hiding the divine face” as a form of punishment, bringing disaster to the individual or to the world (see Deuteronomy 31:17 and 32:20). In later rabbinic and kabbalistic thought, this metaphor came to refer to times when God seems absent, and God’s protection withdrawn: when we suffer from oppression or tragedy, when we feel desperately alone and vulnerable, or when we are unable to find meaning in life. Of such times, Martin Buber writes: “The space of history is then full of noise, but empty of the divine breath. For one who believes in the living God . . . it is a difficult time to live.”

The Priestly Blessing asks for precisely the opposite: that God’s face may shine upon us and be lifted toward us. To feel blessed is to feel accompanied as we walk through life: we experience the world that God meets us as welcoming, our days filled with vitality and meaning. It is then that we sense the presence of God in our lives. We leave the moment of prayer with the hope that such blessing may come to us—and perhaps, for a moment, we may have felt such blessing as we prayed.

Grant Peace

The final blessing of the Amidah is a prayer for peace. There are, however, two versions of this blessing; this particular version is recited only when the kohanim would have traditionally ascended the bimah to bless the congregation. The words sim shalom, “grant peace,” are related directly to the conclusion of Birkat Kohanim, the Priestly Blessing: “May God grant you peace.” Additionally, the paragraph speaks of the light of God’s face as bestowing blessing, a metaphor taken directly from the Priestly Blessing. The midrash says that God’s name is peace (Sifrei Numbers 42), and the Priestly Blessing looks to God to bestow on us the almost-divine ability to extend peace and kindly love to others.

Barukh atah Adonai Eloheinu melekh sheloyim, sh’mei rav, k’hotey yisrael, v’tov b’einekha l’varekha et amekha yisrael, v’atzekeh v’rakhah v’rahaim ravim v’nechameh. V’yanu barukhenu b’kdei adonis, v’yanu barukhenu b’kdei ames, v’yanu barukhenu b’kdei v’rakhah v’rahaim v’nechameh.

When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203.

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When the Amidah is recited aloud with a minyan, we continue with Kaddish Shalem on page 203. 
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

**N**

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. Nullify their schemes.

Act for the sake of Your name, act for the sake of Your holiness, act for the sake of Your Torah. Answer my prayer for the deliverance of Your people.

When the Amidah is to be repeated aloud, we turn back to page 193.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.
The Greatness of God
and the Greatness of the Human Soul

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

Just as the Divine sees but is not seen, so the soul sees but is not seen.

Just as the Divine is pure, so the soul is pure.

Just as Divinity dwells in the innermost sanctuary of the universe, so the soul dwells in the innermost sanctuary of human beings.

Let that which has these five qualities praise the one who has these five qualities.

—Babylonian Talmud

Kaddish Shalem

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

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

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

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b'rikh hu, is truly [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.
Ein Keiloheinu
A Ladino Version
Ein keiloheinu, ein k’malkeinu, ein k’moshi-einu.
Non como muestro dio, non como muestro sehor, non como muestro salvador.
Mi kheiloheinu, mi khadoneinu, mi kk’moshi-einu.
Ken como muestro dio, ken como muestro sehor, ken como muestro salvador.
Noded keiloheinu, noded ladoneinu, noded l’malkeinu, noded l’moshi-einu.
Loaremos a muestro dio, loaremos a muestro sehor, loaremos a muestro salvador.
Barukh eloheinu, barukh adoneinu, barukh malkeinu, barukh moshi-einu.
Atah hu eloheinu, atah hu adoneinu, atah hu malkeinu, atah hu moshi-einu.
Atah hu she-hiktoru avoteinu l’fanekha et k’toret ha-samim.

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

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

In some congregations, the service continues with Kaddish D’Rabbanan, page 111.
I Spread Out God’s Names in Front of Me
I spread out God’s names in front of me on the floor of my chilly room.
The name by which I called him when his spirit breathed in me.
And the name by which I called him when I was a young girl.
The name by which I called him when I was given to a man.
And the name when I was again permitted to all.
The name by which I called him when his name was mentioned.
I spread out God’s names in front of me.

The prayer mentions a variety of forms of bowing. In ancient times, Deuteronomy 4:39.

The name by which I called him so that I would remember him.
And the name by which I called him so that I would fear him. And the name when I was called by me so that I would not be afraid.
The name by which I called him so that he would remember me.
And the name so that he would refrain from remembering.
In the heat of day I will prostrate myself on the floor of my chilly room.

—RIVKA MIRIAM
(translated by Linda Stern Zisquit)

Aleinu
We rise:
It is for us to praise the ruler of all,
to proclaim the Creator,
who has not made us merely a nation,
but formed us as all earthly families,
now given 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’dolah l’yotzer breishit,
shelo asanu k’goeyi ha-aratzot,
v’lo samanu k’mishp’hot ha-adamah,
shelo sam helkeinu kahem,
v’goraleinu k’khol hamamon.

Va∙anah|.|nu korim u-mishtah|.|avim u-modim,
ka-katuv b’torot:
v’yadata ha-yom vahašeivota el l’vavekha, ki Adonai hu ha-elohim bashamayim mima∙al,
v’al ha-aretz mitah|.|ot, ein od.

We rise:
עלטו לעשת אתור מהלך, עלת ב大學ו ליזכר בראותי, עלת ב大學ו להזהירו, עלת בשלום המשמשו התמיד, ועלת בשלום הלאם היה, ועלת בשלום שתי ק臆ורו הקדוש, ועלת בשלום חלק שני.

컵ות קורין משמעות פומרים, לקפוף מלך מלכין המלך, הקדוש בראש הזה.
שאני נוטות שם בידי עזר, וממשים ירה בשמיים מעפיל, ושבחת.fil כלבר מוחרם.
אמרו מלכות אמס והחלפו,صلاة זוمنح התulfillת, עליה זו מהלאים בשמיים מעפיל, עליה זו מהלאים בשמיים מעפיל.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to express our gratitude for the special fate and role of the Jewish people in history.
In the second, we look forward to the day when differences among peoples will be harmonized and there will be a common recognition that all of humanity is embraced by God. This vision recognizes that God is not exclusively the God of Israel, but that God rules over all of us. On that day, when justice, morality, and spiritual values.

Some have objected to what may sound like exclusivist language in this prayer, in particular the phrases describing the uniqueness of the people Israel: “who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.” The Israeli Masorti Movement offers an alternative formulation quoting Micah 4:5: “For the people of every nation shall walk in the name of God, but we shall walk in the name of Adonai, our God, forever.” Whether articulated with this wording or the standard text, Aleinu both asserts a pride in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

AND SO WE BOW (אלהים וינע, ת shoveometrically). The prayer mentions a variety of forms of bowing. In ancient times, korim meant touching the floor with one’s knees, and mishahavim meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one’s head or slightly bend one’s body at this point in the prayer.

KNOW THIS DAY (דוע לאין, Deuteronomy 4:39).
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.”

In the Days to Come

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

—MICAH 4:1-5

Establishing in the world the sovereignty of the Almighty

BEGINNING IN THE 19TH CENTURY, this phrase came to be seen as similar to Isaiah’s call to be a “light unto the nations,” and it was thus interpreted as a call to universal justice. In this vein, the phrase l’takken olam was understood to mean “to repair the world”—that is, to be partners with God in achieving a time of peace and righteousness. Even earlier, Maimonides (12th century) had argued that the single most important characteristic of messianic times would be an end to one people dominating another (Mishneh Torah, Hilkhot Melakhim 12:2).

ADONAI will reign forever and ever

And 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.”

In reciting the Sh’mi, we declare that God is one. Through our prayer, we hope to make God one with the world. As this prayer marks the conclusion of the service, it ends with a vision of the future.
Yahrzeit: The Years

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

— Nessa Rapoport

Mourners and those observing Yahrzeit:

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:

Yigdal v’yitkadash sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’bayeihon u-v’yomeikhon u-v’hayeih d’khol beit yisrael, ba-agala u-v’izman kiri, v’imru amen.

Congregation and mourners:

Y’hei sh’meh raba m’varakh l’alman u-l’almei almaya.

Mourners:

Y’hei sh’meh raba m’varakh l’alman u-l’almei almaya.

Mourners:

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

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

I shall chant melodies and weave together verses, for my soul thirsts for You.

My soul longs to live in the shadow of Your hand, that I might learn the secrets of Your mysterious being.

Even before speaking any words describing Your glory, already my heart sings of Your love.

I would, therefore, ever glorify You, and honor Your name with songs of love.

Though I have never seen You, I would tell of Your glory:

Imagine You, I describe You, but I know You not.

In the words of Your prophets and mysteries revealed to the faithful, You provided images of glorious majesty.

Your greatness and Your power were pictured in accord with Your deeds.

Your glory and Your power, already my heart sings of Your love.

Even before speaking any words describing Your glory, for my soul thirsts for You.

I shall chant melodies and weave together verses, as optical, the Hebrew means “youthful.” However, the word also contains the same letters as the word for “black” (שחור), as opposed to gray hair as a sign of age.

A SONG OF GLORY: Anim Z’mirot

Anim z’mirot: ‘shirim e·erog, ki el’ekha nafshi ta·arog.

Nafshi hamdah b’tzel yadekha, lada·at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken ada·eir b’cha nikhbadot, v’shimkha akhabeid b’shrei y’didot.

Asaprah v’ne·ekha b’so·ad avadekha, dimita hadar k’vode hodekha.

G’dulat’ka u-g’vuratekha, kinu l’tokef pe’ula·ekha.

Dimu ou’ta v’lo kh’fey sheshka, v’yashvuka f’i ma-asekha.

Himshulukha b’ro·v hezyonot, hin’ka ehad b’khal dimyonot.

Va·yehezu v’cha ziknah u-va·harut, u-sar rosh’ka b’seivah v’sha·harut.

Ziknah b’yom din u-va·harut b’yom krav, k’ish mihamot yadav lo rav.

Havash kova y’shu·ah b’rosho, hoshi·ah lo y’mino u-zro·a kodesh.

Some congregations recite this song at the conclusion of the service.

A SONG OF GLORY: Anim Z’mirot

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Havash kova y’shu·ah b’rosho, hoshi·ah lo y’mino u-zro·a kodesh.

Some congregations recite this song at the conclusion of the service.
Your curls are full of drops of light,  
Your locks wet with the dew of the night.  
God will have pride in me, for God delights in me,  
and will be for me a crown of glory.

The image of God’s face is pure shining gold,  
the forehead inscribed with the divine holy name.  
In love, in honor, to express the height of glory,  
this people fashioned God’s kingly crown.

The locks on God’s head are  
a youth’s long black curls.

May the abode of righteousness, the height of God’s glory,  
be God’s greatest delight.

God’s treasured people shall be held as a garland in God’s hand,  
a royal wreath of beauty and glory,  
carried on high, adorned with a crown,  
honored with what is most precious in Divinity’s eyes.

God’s splendor shall be mine and mine shall be God’s;  
for God is near to me as I cry out.

God is radiant and ruddy, dressed in red,  
having come from Edom, treading the winepress.

Humble Moses viewed the knot of God’s t’fillin  
as he beheld God’s very image.

God delights in this humble people and will raise them up in glory;  
God shall dwell amidst their praises, glorified through them.
As you called the world into being, You uttered truth from the first; in each generation You seek the people who seek You.

Place my many songs before You and let my prayers reach You.

May my songs be a crown on Your head, and accept my prayers as a savory offering.

Take account of my praise, Sustainer, and accept my prayers as a savory offering.

take note of the places drawn from this verse, including s’firot, aspects of God that human beings perceive. Many of the names of the s’firot, drawn from this verse, are elef, mem, and tav, which spell the word הָיָה (hemet), “truth.”

Since this verse repeats the letter reish and seems to introduce a thought not otherwise developed in the poem, there are some scholars who think that it is a later interpolation.

A SAVORY OFFERING את כּוֹר הָאֱמֶת. The poet draws on the language of Psalm 42:2, concluding the poem with the same image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESSင်စီးများကြီးမားသည်။ The poet is quoting Psalm 106:2. The same word, rosh, is used to indicate the “choice perfume” that was used for anointing in the sanctuary.

MY SOUL THIRSTS MY SOUL THIRSTS. The poet draws on the language of Psalm 63:1, concluding the poem with the same image of yearning with which it began.


NOD AGREEMENT A reference to an anthropomorphic story from the Babylonian Talmud, in which God responds to a sage’s blessing with a nod of God’s head (Berakhot 7a). The same word, rosh, is used to indicate the choice perfume that was used for anointing in the sanctuary.
The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

**ADON OLAM**

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

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

Adon olam asher malakh
b’terem kol y’zir nivra.
L’et na-asah v’heftzo kol
azai melekh sh’mo nikra.
Vaharei ki-khol ha-kol
ivado yimlkh nora.
V’hu hayah v’hu hoveh
v’hu yiheh b’tifarah.
V’hu ehad v’ein sheni
hamshil lo l’habbirah.
B’li reishit b’li takhlit
v’lo ha-oz v’ha-misrah.
V’hu eli v’hai go-ali
v’tzur hevli b’et tsarah.
V’hu nisi u-manos li
m’nat kosi b’yom ekra.
B’yado afkid ruhi
be’et ishan v’a-sarah
V’im ruhi g’vivyati
Adonai li v’lo ira.
FORGET NOT SHABBAT

Forget not Shabbat; inhale it like sweet-smelling incense. The dove found rest on Shabbat, as can anyone who is tired.

This day is honored by those faithful to the covenant, a day of which parents and children are carefully observant. It was engraved as law on the two tablets of stone by the great, mighty, and powerful Holy One.

The dove . . .

As they entered the covenant, Israel stood together as one. “We will do and we will obey,” they then said as one. “God is one,” they answered clearly; blessed is God who gives strength to the weary.

In holiness, on the Mount of Myrrh, God did say: “Remember and keep the seventh day.”

So gather together, study its precepts at length: gird up your loins and apply all your strength. The dove . . .

The people who like lost sheep wander shall God’s covenant and their own promise remember. May no evil circumstance obstruct their way, as You swore upon the retreating waters in Noah’s day. The dove . . .

God is One. This song focuses on Shabbat as a covenant between God and Israel. The chorus references the dove that was sent out by Noah after the flood. Back and forth it flew, until finally it returned to the ark with an olive branch, on Shabbat. Having performed its task, it was then able to rest. When Noah left the ark, God made a covenant with him and his family that there would never again be a flood. Thus, the dove became a sign for the first covenant: God would not destroy the earth. The poet connects this covenant with the one later made with Israel at Mount Sinai, thus pointing to both Israel’s attachment to the covenant and to the universal significance of the observance of Shabbat. In this way, the poet asserts the special place that the people of Israel hold in the scheme of creation and redemption.

The poem was written by Yehudah Halevi (Spain, 1075–1141). His name is spelled in the acrostic of the initial letters of each stanza.

God is One. Referencing the Sh’mah, where all of Israel announces, “God is one.” The poet has the people Israel reciting the Sh’mah in response to the revelation at Sinai.

Mount of Myrrh. This is a pun on the name Mount Moriah, identified by the rabbis with the site of the Temple in Jerusalem (Genesis Rabba 55:7).

Apply all your strength. These words, amitz ko-ah, are a pun on a classic reference to God as being Almighty, amitz ko-ah (Isaiah 40:26). Most of the poem has emphasized a covenantal relation with God; this line hints at a deep connection between human achievement and divine attributes.

Upon the . . . Waters in Noah’s Day. Reaching the end of the poem, Halevi completes his identification of the fate of the people Israel with the fate of humanity, as noted above. When the flood waters had receded, God promised Noah that never again would there be such devastation. Halevi understands that equally as a promise to the people Israel, that they will not be destroyed.
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Introduction to the Festivals

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

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

Thus, we experience time in two ways: through the recurring seasons and through the march of history with its unfolding story. These two distinct layers—the celebration of the natural cycle of the seasons and the reenactment of the historical biblical narrative—are critical to our own experience of the festivals. On the one hand, the festivals allow us to celebrate nature, to make our peace with and even find joy in changes that are beyond our control; in this, they speak to a profound aspect of our human condition. On the other hand, since the festivals re-enact the primary biblical narrative that has shaped us as a people, they form an entryway into Jewish historical experience and a pathway to understand our own ongoing story, appreciate the gifts we have been given, renew our relationship to family and friends, and contemplate our dreams and the life-choices we have made.

Not all years yield bounty, and freedom is not experienced once and for all; ongoing time contains constant dangers, both personal and communal.
Shavuot

Shavuot is celebrated for one day (and is observed for two days outside the Land of Israel), but comes at the culmination of seven weeks of counting from the beginning of the barley harvest to the “season of the first fruits” (the counting of the omer). For an agricultural society, the time between planting and harvest is fraught with danger—will the seed invested in the new planting produce an adequate yield, or will it be subject to mold, plagues of insects, or a shortage of water and nutrients? In a similar vein, later Jewish tradition attached to this time the legend of the death of Rabbi Akiva’s students in the revolt of Bar Kokhba (132–135 C.E.) and various customs of mourning became associated with this time.

The Bible itself does not give a historical reason for this festival, but later Jewish tradition associated it with the revelation on Sinai, thus demarcating the Jewish historical narrative from the exodus to Sinai to the wandering in the wilderness. Over time, the custom has developed to spend the evening of the festival itself in Torah study, because of the association of this holiday with the giving of the Torah. In the synagogue service, we read the Decalogue, as well as the Scroll (megillah) of Ruth, celebrating Ruth’s discovery of Judaism and the life of hesed, of kindly love—representing our own journeys, searching for meaning in the life of Torah.

Sukkot

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

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

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

Leader, at Minḥah only: As I proclaim the name Adonai, give glory to our God.

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

First B'rakah: Our Ancestors

With Patriarchs:

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

You are the sovereign who helps and saves and shields.

Barukh atah Adonai, Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

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

With Patriarchs:

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

You are the sovereign who helps and saves and shields.

Barukh atah Adonai, Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

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

With Patriarchs:

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

You are the sovereign who helps and saves and shields.

Barukh atah Adonai, Shield of Abraham.
Second B’rakhah: God’s Saving Care

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

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

The following is added at Arvit and Shabbat on the first day of Pesah, at Minnah on Sh’mi Atzeret, and at all services on Simhat Torah:

משרו חוהו משיח תפלה.
כמילל חיוו חסד
ומחישה פרכם חכם,
ופטר חולים, ומזנים אישים.
ומקרה חמות ידוע.

מי חפוך על במרות ומי דוהן ל
על מ القاهرة פורת משיח.

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

The following is added at Arvit and Shabharit on the first day of Pesah, at Minnah on Sh’mi Atzeret, and at all services on Simhat Torah:

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

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.
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:

At Shaḥarit we recite:

Kadosh, kadosh, kadosh Adonai Tz’va·ot,
Barukh k’vod Adonai mimkomo.
Yimlokh Adonai l’olam, elohayikh tziyon
Halleluyah!

At Minḥah we recite:

Kadosh, kadosh, kadosh Adonai Tz’va·ot,
Barukh k’vod Adonai mimkomo.
Yimlokh Adonai l’olam, elohayikh tziyon
Halleluyah!

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

Barukh k’vod Adonai mimkomo.

As the psalmist sang:

Yimlokh Adonai l’olam, elohayikh tziyon
I’dor vador, hal’leyah.

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.”
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 birth, 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 CARIDN

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 CARIDN

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

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 Shabbat and the festivals, but not 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.

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 holidays and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and the people Israel, who observe these times.

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

Itzhaq Chaim Shapira

Jeremiah 2:32:29. 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, 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 holidays and their biblical practice, while proclaiming the holiness and specialness of both Shabbat and the people Israel, who observe these times.

Siddur Lev Shalem for Shabbat and Festivals
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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 the rebirth, the rediscovery of our true identity, the re-examination of our selves, the return to our true path—at Rosh Hashanah, the moment of new moon. We have experienced the moment of intense contact and reconciliation with God on Yom Kippur, in the swaying of the moon.

And now at the full moon, we celebrate Sukkot—the festival of fulfillment, of gathering in the benefits that flow from repentance and forgiveness. The harvest that takes the form of joy and shalom, harmony, in the world.

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

—ARTHUR WASKOW

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

Shavuot: Another Perspective

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

On Pesah: Festival of Matzot, season of our liberation,

On Shavuot: Festival of Shavuot, season of the giving of our Torah,

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

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

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 God on Yom Kippur, in the moment of intense contact and modeling moments of reconciliation with Your people, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

May the thought of us rise up and reach You, O God. This paragraph asks God to keep certain things in mind, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.

A Lebanon—Israelites [among others]. Octo-december. "As, and all the people is 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, season of our rejoicing,

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

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A Lebanon—Israelites [among others]. Octo-december. "As, and all the people is the house of Israel. Respond to us with deliverance, goodness, compassion, love, life, and peace, on this

On Pesah: Festival of Matzot.

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On Sukkot: Festival of Sukkot.

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.

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 God on Yom Kippur, in the moment of intense contact and modeling moments of reconciliation with Your people, naming objects of remembrance that move from the present, us, to the past, our ancestors, and then to future hope: the redemption of the people Israel.
Sukkot: Another Perspective

Sukkot reminds us that ultimate security is not found not within the walls of our home but in the presence of God and 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 be forever new, 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 staying with the natural love and responsibility for one’s family, then widening the concern to include one’s people, and eventually embracing the whole world.

—IRVING GREENBERG

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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 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 love is unceasing. We have always placed our hope in You. Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which focused on God.

In our reality today, in these days, including a thanksgiving offering. In our reality today, in the harvest, are moments that can especially foster this appreciation.

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.

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. 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 aloud, the leader reads this paragraph as the congregation reads the next passage.

We have always placed our hope in You. Hasidic masters taught that to scowl was to blemish the world and to be joyful was the path which focused on God.

In this interpretation, to hope in God means to be focused on God.

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.
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Prayer for Peace
Each of the festivals serves as reminder of the way we are to pursue peace. On Pesah, we learn that peace may be attained through the seeking of forgiveness; on Shavuot, it 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 Shacharit, the leader recites Barukh Kohanim.

During the silent Amidah, continue with “Grant . . .” below.
During the repetition of the Amidah during Shacharit, the leader recites Barukh Kohanim.

Our God and God of our ancestors, bless us with the threefold blessing of the Torah written by Moses Your servant, recited by Aaron and his descendants, the kohanim, the consecrated priests of Your people:
May Adonai bless and protect you.
May Adonai’s countenance shine upon you and may Adonai bestow kindness upon you.
May Adonai’s countenance be lifted toward you and may Adonai grant you peace.

At Minnah and Arvit we recite:
Grant peace to the world, goodness and blessing, grace, love, and compassion, for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; by that light, Adonai our God, You have given us a guide to life, the love of kindness, generosity, blessing, compassion, life, and peace. May it please You to bless Your people Israel at all times with Your gift of peace.
Barkh atah Adonai, who blesses Your people Israel with peace.

Shalom rav al yisrael am’kha v’al kol yosh’ei teiveil tasim l’olam, ki atah hu melekh adon l’khol kol yosh’vei teiveil tasim l’olam, v’rah’amim, aleinu v’al kol yisrael amekha. Bar’khenu avinu k’chefad be’or panekha, ki v’or panekha natata lanu, Adonai elohnu, torat hayim v’ahavat hesed, u-zedakah u-v’rakah v’rah’amim v’hayim v’shalom. V’tov be’inekha l’varek et am’kha yisrael b’khel eit u-v’kholsha sha-ah bishlomekha.

At Minnah 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’ei teiveil tasim l’olam, ki atah hu melekh adon l’khol ha-shalom. V’tov be’inekha l’varek et am’kha yisrael b’khel eit u-v’kholsha sha-ah bishlomekha.

At Shaharit 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.
Barkh atah Adonai, who blesses Your people Israel with peace.

Shalom rav al yisrael am’kha v’al kol yosh’ei teiveil lasim la-adon, ki atah hu melekh adon l’khol yisrael amekha. Bar’khenu avinu k’chefad be’or panekha, ki v’or panekha natata lanu, Adonai elohnu, torat hayim v’ahavat hesed, u-zedakah u-v’rakah v’rah’amim v’hayim v’shalom. V’tov be’inekha l’varek et am’kha yisrael b’khel eit u-v’kholsha sha-ah bishlomekha.

At Shaharit we recite:
Shalom Rav, who blesses us constantly; the kindness and care that God gives to us . . .

There are two different versions of the b’rakhah. At Shabharit 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, the gift of God’s shining face, and to the kindness and care that is promised as blessing). At Minnah 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.
When the Amidah is to be repeated aloud during Shavu’ or Minnah, we turn back to page 306.

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

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Taking Up the Lulav

The Plants
The four species of the lulav and etrog represent the four types of ecosystems in the Land of Israel: desert (date palm), hills (myrtle), river corridors (willow), and the lowlands (etrog). Each species has to be fresh, with the very tips intact—they can’t be dried out, because they should hold the water of last year’s rain. Together, they make a kind of map of last year’s rainfall, and together, we use them to pray for the coming year’s rain.

—David Sie'enberg

The Four Species
Each of the elements of the lulav and etrog are metaphors for distinctly different people—all of whom, together, comprise the people Israel. The etrog, which has a beautiful smell and a delicious taste, represents those of the people Israel who are learned and do good deeds. The date (lulav), which has a delicious taste but no smell, represents those who study Torah but perform no good deeds. The myrtle (hadas), which gives off a delightful smell but has no taste, represents those who neither study Torah nor perform good deeds. The willow (aravah), which has neither taste nor smell, represents those who neither study Torah nor perform good deeds. "What should I do with them?" asks God, "Punish those who are lacking? No; rather, I will harness the energy of the sun, giving life to the tree, which in turn produces edible fruit; although dates were among the most energy-packed foods of the ancient world, the lulav itself is not edible. The hadas (myrtle) is a beautifully fragrant leaf but this low-lying bush bears no fruit. The aravah (willow) has no smell or taste, but is found close to pools of water; water is essential for all agriculture, for all life. In fulfilling the mitzvah, both of these species are attached to the branch of the palm. Finally, the etrog (citron) is itself an edible fruit, with a delightful fragrance and a beautiful yellow sheen. It is therefore honored in its own right, being held next to, but not attached to, the lulav. Thus the full bounty of nature and its processes are celebrated.

WAVING THE LULAV. The Mishnah (Sukkah 3:9) instructs that the lulav is waved back and forth at two moments during the recitation of Hallel: at hodu, when we ask for God’s help (see page 320), and at hashi-ah na, when we ask for God’s help (see page 320). The Babylonian Talmud explains that the waving is in six directions, representing the four winds as well as heaven and earth (Menahot 62b). Customs vary, with some waving the lulav front and back, right and left, up and down, and others waving it in a circular motion, to the front, right, back, left, and up and down.

Upon taking the lulav for the first time each year:

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-hebrewanu v’kiymanu v’higianu la-z’man ha-zeh.

The blessing over the lulav and etrog is recited while standing. The lulav is held in the right hand (with the three myrtle branches on the right and the two willows on the left) and the etrog in the left hand, with the hands close together.

The etrog is held with the pitam (tip) facing down while reciting the b’rakhah, and then turned over so that the pitam points up. The lulav and etrog are not taken on Shabbat.

The symbol ♦ indicates the moments that the lulav is waved.

Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.

The Four Varieties (arba-ah minim) represent four different kinds of natural growth. The lulav is the leaf of the date palm. Like all leaves and branches, it harnesses the energy of the sun, giving life to the tree, which in turn produces edible fruit; although dates were among the most energy-packed foods of the ancient world, the lulav itself is not edible. The hadas (myrtle) is a beautifully fragrant leaf but this low-lying bush bears no fruit. The aravah (willow) has no smell or taste, but is found close to pools of water; water is essential for all agriculture, for all life. In fulfilling the mitzvah, both of these species are attached to the branch of the palm. Finally, the etrog (citron) is itself an edible fruit, with a delightful fragrance and a beautiful yellow sheen. It is therefore honored in its own right, being held next to, but not attached to, the lulav. Thus the full bounty of nature and its processes are celebrated.

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The symbol ♦ indicates the moments that the lulav is waved.

Additional notes about waving the lulav and etrog during Hallel may be found in the right margin.
Hallel

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

Barukh atah Adonai, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and instructed us to recite the psalms of joyful praise, the Hallel.

Barukh aton adonai eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’tzivanu likro et ha-hallel.

Halleluyah—joyfully praise God! Celebrate, O faithful servants of Adonai; celebrate Adonai’s name. May the name of Adonai be blessed, now and forever. From the east, where the sun rises, to where the sun sets, May the name of Adonai be acclaimed. May the name of Adonai be blessed, now and forever.

Psalm 113

Halleluyah—joyfully praise God! Who is like Adonai our God?—enthroned on high, raising the poor from the dust, seating them with nobles, the nobility of God’s people, installing the barren woman of the house as a joyful mother of children. Who is like Adonai our God?—enthroned on high, stooping down to look upon earth and sky,

Psalm 114

O sea, why run away? Jordan, why flow backward? When the sea took flight, the Jordan flowed backward; nation, Jordan flowed backward.

Psalm 115

When the people Israel came out of Egypt, the house of Jacob from a foreign nation, Judah became God’s holy place, the people Israel became God’s dominion. Seeing them, the sea took flight, the Jordan flowed backward; mountains pranced like rams, hills like new-born lambs.

Psalm 116

Israel came out of Egypt, the house of Jacob from a foreign nation, the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (Reuven Hammes, based on Midrash Psalms)

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

Psalm 117


When the sea took flight, the Jordan flowed backward; the night of the plague of the killing of the firstborn. It was, said the ancient rabbis, the first instance since creation in which anyone had praised God. Who did so? The long-enslaved Israelites praised God when they ceased being slaves to Pharaoh and became servants of God. (Reuven Hammes, based on Midrash Psalms)

Communal themes continue in Psalm 115 and 116, and then switch in Psalm 116, which speaks of personal suffering and healing: the author appears to be recovering from a terrible illness. By using the theme of the exodus as a metaphor for all celebratory moments, Hallel extends the notion of redemption to include both moments of leaving behind oppression and also moments of overcoming personal or communal tragedy or psychological dejection—and thus of entering into a world of freedom and renewal.
Halleluyah—joyfully praise Adonai!

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

For you are blessed by Adonai, who formed heaven and earth:
the heavens are God’s, the earth is given to human beings.
The dead do not celebrate God, nor any who go down to the grave, but we shall bless God, now and always.

Halleluyah—joyfully praise Adonai!

The heavens are God’s, the earth is given to human beings.
The deep valleys of the earth are filled with the blessings of God.
Adonai, your protector and shield
Psalm 115

On Rosh Hodesh and the last six days of Pesah, a shorter version of Hallel, called HaTzi Hallel or “Partial Hallel,” is recited. Originally Hallel was recited only on the three festivals (Pesah, Shavuot, and Sukkot) and Hanukkah (which was patterned after Sukkot). Hallel was not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta’anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)

PSALM 115: Beginning with 'al lume de'ah, al lume mi shemah ma’mor, lume amon ha-dores, azu’t u’al adores.

HaTzi Hallel, a shorter version of Hallel, is recited on Rosh Hodesh and the last six days of Pesah, but it is not recited on the last six days of Pesah, because there were no unique Temple ceremonies on those days, as there were on each of the days of Sukkot. The Partial Hallel is a creation of the Jews of Babylonia, who expanded the liturgy in this way on festive days when Hallel was not recited in the Temple. In order to signify the difference between these days and the others, the first half of Psalms 115 and 116 was omitted (Babylonian Talmud, Ta’anit 28b). Later, midrashic reasons were given for this practice—for example, noting that because the miracle of the exodus was achieved through violence (with the drowning of the Egyptians in the sea), our joy in this moment is diminished and we therefore do not recite the full Hallel. (Reuven Hammer, adapted)
How can I repay Adonai for all that has been done for me?
I raise up the cup of deliverance, and call out the name: Adonai.
I shall fulfill my vows to Adonai in front of all of God’s people.
How grave in Adonai’s sight is the death of the faithful!
I had faith in God and declared it, even as I suffered greatly
and called out in my delirium: “Everyone deceives.”

I am the servant born of Your maidservant—
I shall walk in God’s presence in the land of the living.
Psalm 116.

The previous psalm told of God’s rescue of the people Israel and the exodus from Egypt; now, Psalm 116 tells the story of rescue from the point of view of a single individual who has suffered and has returned to health. The psalm is also the story of faithfulness, even under the worst of circumstances.

When Hallel is shortened, the first eleven verses of Psalm 116—verses mentioning illness and distress—are left out; only the second half of the psalm—words offering thanksgiving—is recited.

I shall walk in God’s presence in the land of the living.
And call upon the name of Adonai.
I shall walk in God’s presence in the land of the living.

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

I am filled with love, for indeed, Adonai heard my pleading voice, turned an ear to me, in the days I called out.
Though the pangs of death embraced me,
and the earth’s deep sought me out, though I met trouble and pain,
I called upon the name of Adonai: “Please, Adonai, save my life!”
Adonai is kind and righteous;
our God is compassionate, guarding even the foolhardy.
Though I was brought low, God saved me.
“Be at ease,” I said to myself, “for Adonai has done this for you.”
You have saved me from death,
my eyes from tears, my feet from stumbling;
I shall raise up the cup of deliverance, and call out the name: Adonai.
How can I repay Adonai for all that has been done for me?
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I shall walk in God’s presence in the land of the living.
And call upon the name of Adonai.
I shall walk in God’s presence in the land of the living.
Each of the following four verses is chanted first by the leader and then
repeated by the congregation, verse by verse. Some follow the practice of
the congregation repeating the entire first line (יהוה) after each verse
recited by the leader.

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

Let the house of Israel declare: God's love and kindness endure forever.

Let those who revere ADONAI declare: God's love and kindness endure forever.

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

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

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

With ADONAI as my help, I face my enemies.

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

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

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

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

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

Yomru na yirei Adonai, ki l'olam
Yomru na veit aharon, ki l'olam

Though they swarm round me like bees,
I shall cut them down.

They shall be stamped down like thorns on fire,
for with God's name, I shall cut them down.

God answered me with open arms.

For with God's name, I shall cut them down.

Halleluyah—joyfully praise God!

Let the house of Israel declare:
God's love and kindness endure forever.

Better to depend on ADONAI
than on the prominent and powerful.

Psalm 117 is composed of
several sections. It begins
with an opening call and
response, proclaiming
God's enduring love. In
the next section, the poet
praises God after hav-
ning recovered from the
depths of despair or a
life-threatening event—an
illness, or perhaps an attack
by an enemy. A section
filled with expressions of
thanks follows. The
devotee then enters God's
Temple, calling on God for
further help, and ends by
expressing thankfulness.

In the formal synagogue
recitation of Hallel, each of
these sections is experi-
cenced separately; in many
medieval manuscripts of
the Book of Psalms, the
different sections appear as
separate psalms.

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

THORNS ON FIRE קצץ קש. The fire will be put out quickly and easily, for it is fed only
by thin needles. The

The Hebrew play on words is difficult to capture in English.

The experience of rescue and redemption is a journey from narrowness and constriction—a feeling of being tied
in knots—to wide expanse—being untied and allowed to stretch out fully. The Hebrew is ambiguous about
whether it is God who answers “expansively” or whether the supplicant is now able to have an open heart.

I SHALL CUT THEM DOWN מחרפת. The Hebrew root is uncertain. It may derive from the
preposition mul (that is: those who stand over against me). Our translation
takes it from the verbal root mul, “cut off,” as in its use
in connection with circumcision,  br’t milah. Alternatively, it may also derive from millel, “speak”; it would then
have the meaning “I quieted them” (literally, “I shut them up.”)

Antiphonal recitation of Hallel (Sukkah 3:11). It is preferable to follow the earlier rabbinic preference, in which
the congregation repeats each line after the leader, verse by verse. However, according to an alternative medi-
 eval practice, the congregation responds with the first line—
the leader, verse by verse. Each of the following four verses is chanted first by the leader and then
repeated by the congregation, verse by verse. Some follow the practice of
the congregation repeating the entire first line (יהוה) after each verse
recited by the leader.

The fire will be put out quickly and easily, for it is fed only by thin needles. The

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have the meaning "I quieted them" (literally, "I shut them up.").

THORNS ON FIRE קצץ קש. The fire will be put out quickly and easily, for it is fed only
by thin needles. The

Adonai is my strength—I sing to God who rescued me.
In the tents of the righteous, voices resound with song and triumph.
God’s right arm is like an army,
God’s right arm is upraised, God’s right arm is like an army.
Ozi v’zimrat yah, va-y’hi li lishuah.
Kol rinah vishuah b’hoolei tzadikim, y’mim Adonai osah hayil.
Y’mim Adonai rameimah, y’mim Adonai osah hayil.
I shall not die, but live to tell of Adonai’s deeds.
Though Adonai chastened me, God did not hand me over to death.
Open for me the gates of righteousness, that I may enter through them, to thank Adonai.
This is the gateway to Adonai; through it the righteous shall enter.
Pit-hu li sha-arei tzedek, avo v’ad v’odeh yah. Zeh ha-sha·ar ladonai, tzadikim yavo·u vo.

Each of the following four verses is recited twice:
I shall not die, but live to tell of Adonai’s deeds.
God’s right arm is upraised, God’s right arm is like an army.
Though Adonai chastened me, God did not hand me over to death.
Open for me the gates of righteousness, that I may enter through them, to thank Adonai.
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Open for me the gates of righteousness, that I may enter through them, to thank Adonai.
This is the gateway to Adonai; through it the righteous shall enter.
Pit-hu li sha-arei tzedek, avo v’ad v’odeh yah. Zeh ha-sha·ar ladonai, tzadikim yavo·u vo.
On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:

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

Y’hei sh’meh raba m’varakh l’almei almaya.

Congregation and 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 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.

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

On Festivals, we continue with the Festival Torah Service on the next page.
We rise as the ark is opened.

As the ark was carried forward, Moses would say:

Adonai, rise up and scatter Your foes,

Va-yhi binso·a ha-aron, va-yomer moshe:

Kumah Adonai v’yaafutzu oyvekha,

and nothing is like Your creation.

None compares to You, Adonai,

Adonai oz l’amoo yitein, Adonai y'varekh et amoo va-shalom.

Malkhut'kha malkhut kol olamim, u-memshalt'kha b’khol dor vador.

Your dominion endures in every generation.

None compares to You, ADONAI oz l’amoo yitein, ADONAI y'varekh et amoo va-shalom.

Adonai is sovereign

Praised is the one who gave Torah to the people Israel in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l’amoo yisrael b’kduchas.

We ascribe the honours to Your Torah.

Adonai, give strength to Your people;

Barukh she-natan Torah l’amo yisrael bikdushato.

And carried on our backs.

Through fire and mud and dust we have borne

Meditation before reading Torah

…We are the people of the book.

So does light enter us, and touch it

and dance with it and read it out, for the mind

and reads it on the second day of Shavuot, and Kohelet (Ecclesiastes) is read on the Shabbat of Sukkot.

We rise as the ark is opened.

As the ark was carried forward, Moses would say:

Adonai, rise up and scatter Your foes,

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Adonai is sovereign

Praised is the one who gave Torah to the people Israel in holiness.

Ki mi-tziyon teitzei torah, u-dvar Adonai mirushalayim.

Barukh she-natan Torah l’amoo yisrael b’kduchas.
The prayers on this page are omitted on Shabbat.

To the light of Your word, I offer my prayer to You, Adonai, for You shall light my lamp. My heart may be able to perform good deeds, worthy in Your sight. May the words of my mouth and the meditations of my heart be Divine be surrounded by love and kindness. The spirit of Adonai, our God and God of our ancestors, may rest on the future king of Israel. Our lives may be seen as prayers offered to God.

Some recite the following three times:

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

Va-ani t’filati l’kha, Adonai, eit ratzon.
Elohim b’rov hasdekha, aneni be-emet yishekha.

Personal prayers before the ark may be found on page 169.
Many congregations continue on page 125.
A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Many congregations recite the following on Shabbat:

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PRAISED BE YOUR NAME

A Mystical Prayer Before the Open Ark

Ruler of the universe, praised be Your name and Your sovereignty. May You desire Your people Israel forever, and may Your liberating power be revealed to them in Your sanctuary. Extend to us the goodness of Your light and with compassion accept our prayers. May it be Your will to grant us long life and well-being; may I be counted among the righteous, and in Your compassion protect me, my family, and all the people Israel. You are the one who nourishes and sustains all life. You rule over all, You have dominion over rulers, for true sovereignty is Yours.

I am a servant of the Holy One, whom I revere and whose precious Torah I revere in every time and place. Not on mortals, nor on angels do I rely, but rather on the God of heaven, the God of truth, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

It is in God that I put my trust, and it is to Your holy and precious name that I utter praise. May it be Your will that You open my heart to Your Torah, and that You fulfill the desires of my heart and the hearts of all Your people Israel, for goodness, for life, and for peace. Amen.

Many congregations recite the following on Shabbat:
**Procession of the Torah**

We remove the Torah scroll from the ark and the leader faces the congregation. The following two lines are recited by the leader and we then repeat them:

Hear, O Israel, ADONAI is our God, ADONAI is one. On Hoshanah Rabbah, Sh’mini Atzeret, and Simhat Torah we include the word in brackets:

אַתָּדָא אֱלֹהֵֽינוּ, בּּרַדְוֵיָּוָּו כּוּדְוָּו, יָפְשֹׂעָא אָמֵֽן

Leader, facing the ark:

The Torah is carried in a circuit around the congregation.

The first Torah is placed on the reading table.

Reading from the Torah

The first Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

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

BEFORE THE FIRST ALIYAH

Leader:

May You help, shield, and save all who trust in You. And let us say: Amen. Let us all declare the greatness of God and give honor to the Torah as [the first to be called to the Torah] comes forward. Praised is God, who gave Torah to the people Israel in holiness.

Congregation and Leader:

You who cling to ADONAI your God have all been sustained to this day. V’tattem ha-d’veikim badonai eloheikhem hayim kul’khem ha-yom.
The Fullness of Biblical Thought

The Bible possesses a unity fashioned out of every current of Hebrew thought and action. . . . Priest, prophet, historian, poet and sage rub shoulders with one another within its covers, as they actually did in their own lifetimes, differing, arguing and influencing one another and unconsciously collaborat- ing. . . . The prophets’ magnificent faith in God’s justice, and Job’s equally noble protest against undeserved suffering, the psalms’ mystical absorption in God, and the practical counsel of the sages in Proverbs, the love of life and the life of love hymned in the Song of Songs and the melancholy reflections of Ecclesiastes—all were authentic expressions of the genius of Israel.

—ROBERT GORDIS

The Increase of Torah

Torah is like a plant: constantly growing, yielding fruit, generating seeds, and producing new growth.

—BASED ON THE BABYLONIAN TALMUD

One Torah

Each teacher may offer a different understanding of Torah, but it is one God who gave it.

—AVOT D’RABBI NATA

Blessings Recited by Those Called Up to the Torah

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

Praise ADONAI, to whom all praise is directed.
Bar’khui et Adonai ha-m’vorakh.

The congregation responds:
Praise ADONAI, to whom all praise is directed forever and ever.
Barukh Adonai ha-m’vorakh l’olam va-ed.

The person who is honored repeats the above response, then continues:
Blessings Recited by Those Called Up to the Torah

Barukh atah Adonai, noten ha-torah.

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

Barukh atah Adonai, our God, sovereign of time and space, who gives the Torah.
Barukh atah Adonai eloheinu melekh ha-olam, asher barah Adam b’me’udat ha-kodesh.

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

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

Amen

Blessings Recited for Special Occasions, including Bikrat Ha-Gomel, see page 173.

Mi Sheberakh: Blessing for Those Called Up to the Torah

May the one who blessed our ancestors Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, bless ______, who has/have ascended today to honor God and the Torah and [on Shabbat: Shabbat and] the festival.

May the blessed Holy One protect him/her/them and his/her/their entire family, bring blessing and success to all the works of his/her/their hands, with the privilege of going up to Jerusalem for the festival together with all his/her/their fellow Jews, and let us say: Amen.

For additional prayers for special occasions, including Bikrat Ha-Gomel, see page 173.

ALIYOT. In the choreography of the Torah service, everyone is encouraged to have deep and abiding contact with the Torah.

We carry the Torah around the congregation, thereby bringing the Torah to the people, and we invite people up to the Torah for aliyot, thereby bringing people to the Torah.

The ancient rabbis instituted a practice of calling a kohen for the first aliyah and a levi for the second, in order to mitigate arguments about who deserved the opening honors. Some congregations retain this practice; others call congregants to aliyot without regard to priestly or levitical status. Even those congregations that follow the latter practice, however, may choose to mark the pilgrimage festival by calling a kohen and levi for aliyot. On the festivals, five people are called to bring the Torah to the congregation, thereby bringing the Torah to the people up to Jerusalem for the festival.

Shabbat retains its place as the prime Jewish holiday.

BLESSINGS OVER THE TORAH. Those called to the Torah use either the corner of the tallit or the Torah binder to touch the scroll at the starting place (indicated by the reader) and then kiss the tallit or binder, reciting the b’rakhah while holding the handles of the Torah rollers. After the reading the gesture is repeated at the place where the reading was concluded, the Torah is rolled closed, and, holding the handles, the honoree recites the final b’rakhah.

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Shabbat and Festivals

Siddur Lev Shalem for Shabbat and Festivals

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326
Prayers for Healing
Mi sheberakh

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

Hatzi Kaddish

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

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’mei 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’rich hu, is beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Lifting the Torah

Each time the Torah is lifted, we say:
This is the Torah, God’s word by Moses’ hand, which Moses set before the people Israel.

V’zot ha-torah

Lifting and Wrapping

The Torah. Tractate Sofrim (9th–10th century) instructs that the Torah be lifted, that three columns of text be unrolled, and that the writing be played to the entire congregation (1:6). In Sephardic practice this is done before the Torah reading begins; in Ashkenazic services the Torah is lifted here upon the conclusion of the reading. Out of respect, the congregation remains standing while the Torah is wrapped—a ceremony that imitates the practice with royalty.

This is the Torah

This sentence emphasizes both the Torah’s Mosaic authorship and also divine revelation. The liturgists combined two biblical verses, Deuteronomy 4:44 and Numbers 9:23, to create this sentence.

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

“In attacking the evils of a complex and decadent civilization, the prophets were convinced that they were not innovators, but rather restorers of the pristine tradition of Israel, which had fallen upon evil days,” writes Robert Gordis. He reminds us that it was the memory of Egypt and of the wandering in the desert that were the solidifications of Israel. Afterward, Hebrew tradition recalled the period of humiliation and suffering in Egypt, and utilized it to develop in the Hebrews a sense of community with the downtrodden and the oppressed.”

Gordis argues further that the desert period was as a time of primitive democracy, where all shared equally, where there was no class structure, and where all depended on each other. The prophets were “contemporaries of an advanced and often corrupt culture, they recalled the simple laws of justice, freedom, and equality by which their nomadic ancestors had lived and declared those days to have been the most glorious. ‘I account to your favor the devotion of your youth, your love as a bride—how you followed Me in the wilderness, in a land not sown’ (Jeremiah 3:1). In the perspective of the prophets, Israel’s history provided moral instruction.

B’rakhot Before the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, who chose worthy prophets and was pleased by their words, spoken in faithfulness.

Barukh atah ADONAI, who has chosen the Torah, Your servant Moses, Your people Israel, and the prophets of truth and justice.

B’rakhah After the Haftarah

Barukh atah ADONAI, our God, sovereign of time and space, eternal protector, righteous in all generations, the faithful God who fulfills what is promised, who accomplishes what is spoken, whose every word is true and just. Faithful are You, ADONAI, and Your words are trustworthy; not one of Your words will prove empty, for You are a faithful and compassionate sovereign. Barukh atah ADONAI, God who faithfully fulfills all Your words.

Show compassion to Zion, our true home, and speedily, in our time, bring deliverance to those sad in spirit. Barukh atah ADONAI, who makes Zion happy with her children.

Make us joyful, ADONAI our God, with Elijah the prophet, Your servant, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger sit on his throne and may no other inherit his glory, for You have promised him, by Your holy name, that his light shall never be extinguished. Barukh atah ADONAI, Shield of David.

continued

הףֹּרְקֵהּ לֵפִיּוֹתֶרֶה
בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, צוּר כׇּל־הָעוֹלָמִים,
שֶׁכׇּל־דּבָרָיו אֱמֶת וָצֶֽדֶק. נֶאֱמָן אַתָּה הוּא יהוה
וּמְקַיֵּם, שֶׁכׇּל־דּבָרָיו אֱמֶת וָצֶֽדֶק. נֶאֱמָן אַתָּה
בֵּית דָּוִד משִׁיחֶֽךָ, בִּמְהֵרָה יָבֹא ויָגֵל לִבֵּֽנוּ. עַל כִּסְאוֹ לֹא
בִּבְשָׁם אֶלֶךָ וּבְמַלְכוּת
יֵֽשֶׁב זָר ולֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת־כּבוֹדוֹ, כִּי בשֵׁם
בָּרוּךְ אַתָּה יהוה, הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ
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On Shabbat, some communities recite Ŷkum Purkan; see page 176.

On Shabbat: Shabbat, and of
On Pesah: the Festival of Matzot
On Shavuot: the Festival of Shavuot
On Sukkot: the Festival of Sukkot
On Sh’mini Atzeret and Simhat Torah: the Festival of Sh’mini Atzeret
On Sukkot: the Festival of Sukkot
On Shavuot: the Festival of Shavuot
On Passover: the Festival of Passover

On Shabbat: Shabbat, and of

Some communities recite A Prayer for Our Country and
A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Ŷkum Purkan; see page 176.

On Shabbat of Sh’mini Atzeret and Simhat Torah:

On Sukkot:

On Shavuot:

On Passover:

On the Shabbat during the intermediate days of Pesah we conclude the b’rakhot after the haftarah with the regular haftarah, but on the Shabbat during the intermediate days of Sukkot we conclude with the b’rakhot for festivals. It is unclear why this tradition developed. Perhaps it is a continuation of the biblical tradition, which gave greater importance to the celebration of Sukkot; for example, considerably more sacrifices were offered on Sukkot than on Pesah.

Many commentators remark that, in a similar vein, on the intermediate days of Pesah we recite a Partial Hallel, but on Sukkot the whole Hallel is recited.

Some communities recite A Prayer for Our Country and
A Prayer for the State of Israel; see pages 177 and 178.
On Shabbat, some communities recite Ŷkum Purkan; see page 176.
Yizkor

**WE RECALL**

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

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

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

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

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

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

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

**Yizkor**

Yizkor is recited on the last day of the Festival.

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

**INTRODUCTION.** Yizkor is a time set aside to formally include in our thoughts and prayers family and friends who have passed away. In reciting Yizkor, the veil between the worlds of the living and the dead becomes more transparent. For some, memories of family and friends evoked by the festival add to our sense of fullness and peace. For some, those memories bring sadness at the loss of those we loved. For still others, these memories may be disquieting. Whatever our circumstances, as we travel through the cycle of the year, the people who were once with us in person travel with us in spirit.

The opening to a heavenly world, which Yizkor evokes, is symbolized by holding a Torah during the service and our standing as we recite the prayers recalling those who have died. Some communities begin doing so as these opening meditations are recited; some do so when the personal prayers for the departed are recited (page 335).

**WHAT ARE HUMAN BEINGS**

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

**WE RECALL.** A prayer written by Mordecai M. Kaplan, Eugene Kohn, and Ira Eisenstein, and adapted here.

**ADONAI, what are human beings that You take account of them, mortals that You care for them?**

Humans are as a breath, their days like a passing shadow.

In the morning they flourish anew; in the evening they shrivel and die.

Teach us to count each day, that we may acquire a heart of wisdom.

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

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

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

**Yizkor is recited on the last day of the Festival.**

Some people whose parents are living have a custom of leaving the service at this time, but even those who do not yet need to say the personal prayers of remembrance might remain and recite prayers for others as well as join in the communal prayers (beginning on page 336 below).
But my father, before he died, commanded me not to die.
Never to stop breathing.
Only to seem silent, while my soul secretly continues to be suspended in the ether.
So I go on living. I will not stop living. Neither non-existence nor fear,
nor closely-knit woven gloom, its cloth cloaking the sun,
will make me tremble,
not the emptiness with which my loved ones leave me, silently taken one by one.
I continue to breathe and with my breath, I give life to birds,
wild beasts,
shreds of sky, clumps of clay.
—Rivka Miriam

The deaths of those we now recall
left holes in our lives,
but we are grateful for the gift of their love.
May their memory, recalled this day,
be a blessing for us
and all who come to know us.
I never think of myself as waiting for you, but then when the holiday has come and gone, when I'm packing up the Pesah dishes or taking down the sukkah, I feel hopeless and alone.

inconsolable.

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

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

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

—MERLE FELD
On Shavuot

Spring roses bloom, fragrant with heady Torah, layers of sevens fluttering as we enter our huppah with God.

My teachers, you escort me.
You taught me first words, first songs, first steps;
You taught me the slow craft of doing work well.
You taught me the patience to sketch my thoughts;
You taught me rules which I broke and then mended.
You taught me impatience with what is unjust.
You taught me to listen for truth and to seek it.
You taught me life lessons before they could hurt me;
You comforted me when they did;
You were my best listener.
You taught me to hurry to do a mitzvah;
that inconvenience in service of others is blessed.
You escort me still, as you always did.
You taught me that books catch living voices.
You smiled inwardly as I learned what has long been known.
Your presence taught me to breathe with another; to notice their pain and to be, just be near.
On this splendid day, of hearing sights, seeing noise, of great laws, noble truths, I thank you for moments of learning, still open and opening.
This rose of learning I accept as your student.
I will plant and tend it in your name. It will release to the air its rare essence stirred by the passing of its great gardeners.

—LILLY KAUFMAN

The Book of Ruth and Naomi

When you pick up the Tanakh and read the Book of Ruth, it is a shock how little it resembles memory. It’s concerned with inheritance, lands, men’s names, how women must wiggle and wobble to live. Yet women have kept it dear for the beloved elder who cherished Ruth, more friend than daughter. Daughters leave. Ruth brought even the baby she made with Boaz home as a gift.

Where you go, I will go too, your people shall be my people, I will be a Jew for you, for what is yours I will love as I love you, oh Naomi my mother, my sister, my heart.

Show me a woman who does not dream a double, heart’s twin, a sister of the mind in whose ear she can whisper, whose hair she can braid as her life, twist its pleasure and pain and shame.

Show me a woman who does not hide in the locket of bone that deep eye beam of fiercely gentle love she had once from mother, daughter, sister; once like a warm moon that radiance aligned the tides of her blood into potent order.

At the season of first fruits, we recall two travellers, co-conspirators, scavengers making do with leftovers and mill ends, whose friendship was stronger than fear, stronger than hunger, who walked together, the road of shards, hands joined.

—MARGE PIERCY
On Sh’mi Atzeret

One generation passes, another comes, but the earth remains the same forever.

No person has authority over the wind to halt the wind and no one has authority over the day of death.

A person does not know what will be, for who might tell you what will happen.

Everything has a time and place under heaven.

—Ecclesiastes (Kohelet)

We leave the fragile sukkah, open to the chill, to a strong wind.

Wistful, God says stop awhile, stay with me one more day, just one more day.

In the deepest shadows I whisper to you, so no one can hear, love, stay with me one more day, just one more day.

The branches and leaves were easily cut from their nourishing soil. We tossed them up and they landed, a rough open weave settling in, a festooned roof and stray open spaces.

For now I live in the roughest weave of splintered branches, broken spaces.

With time the weave softens and settles upon me, its fine hand, a tallit, shelters my soul.

I weave you in, my holiday guest, who once was part of me and I of you.

It is night when I search the dark sky for a glimmer, a hint of your soul.

I yearn to see it among the holy and the pure, and I let you go in the vast, unbroken beauty.

—Lilly Kaufman

A Man Doesn’t Have Time

A man doesn’t have time in his life to have time for everything.

He doesn’t have seasons enough to have a season for every purpose. Ecclesiastes was wrong about that.

A man needs to love and to hate at the same moment, to laugh and cry with the same eyes, with the same hands to throw stones and to gather them, to make love in war and war in love.

And to hate and forgive and remember and forget, to arrange and confuse, to eat and to digest what history takes years and years to do.

A man doesn’t have time. When he loses he seeks, when he finds he forgets, when he forgets he loves, when he loves he begins to forget.

And his soul is seasoned, his soul is very professional. Only his body remains forever an amateur. It tries and it misses, gets muddled, doesn’t learn a thing, drunk and blind in its pleasures and in its pains.

He will die as figs die in autumn, shriveled and full of himself and sweet, the leaves growing dry on the ground, the bare branches already pointing to the place where there’s time for everything.

—Yehudah Amichai

(translated by Chana Bloch)

One generation passes, another comes, but the earth remains the same forever.

No person has authority over the wind to halt the wind and no one has authority over the day of death.

A person does not know what will be, for who might tell you what will happen.

Everything has a time and place under heaven.

—Ecclesiastes (Kohelet)
MEMORIAL PRAYERS

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

Personal prayers may be added.

In memory of female relatives or friends:

May God remember the soul of

my mother ___________
my wife ___________
my partner ___________
my sister ___________
my daughter ___________
my grandmother ___________
my relative ___________
my friend ___________

(others) ___________

When one person is remembered:

נִי נוֹדֵבֶת צדָקָהּ בּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָמֵן.

When more than one person is remembered:

נִי נוֹדֵבֶת צדָקָהּ בּעַד הַזְכָּרַת נִשְׁמָתֵיהֶן. אָמֵן.

In memory of male relatives or friends:

May God remember the soul of

my father ___________
my husband ___________
my partner ___________
my brother ___________
my son ___________
my grandfather ___________
my relative ___________
my friend ___________

(others) ___________

When one person is remembered:

נִי נוֹדֵבֶת צדָקָהּ בּעַד הַזְכָּרַת נִשְׁמָתוֹ. אָמֵן.

When more than one person is remembered:

נִי נוֹדֵבֶת צדָקָהּ בּעַד הַזְכָּרַת נִשְׁמָתֵיהֶם. אָמֵן.

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

Some congregations add the following:

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

FOR MARTYRS AND THE SIX MILLION

Some congregations add the following:

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

IN MEMORY OF CONGREGANTS

Some congregations add the following:

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

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

IN MEMORY OF ALL THE DEAD

Exalted, compassionate God, grant perfect peace in Your sheltering presence, among the holy and the pure, whose radiance is like the heavens, to the souls of all those we have recalled today. May their memory be a blessing, and may they rest in paradise. Master of mercy, may they find eternal shelter beneath Your wings, and may their souls be bound up in the bond of life. ADONAI is their portion. May they rest in peace. And let us say: Amen.
IN EVERYTHING
In everything there is at least an eighth part
that is death. Its weight is not great.
With that secret and carefree grace
we carry it everywhere we go.
On lovely awakenings, on journeys,
in lovers’ words, in our distraction
forgotten at the edges of our affairs
it is always with us. Weighing
hardly anything at all.
—LEA GOLDBERG (translated by Rachel Tzvia Back)

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

PSALM 23
A PSALM OF DAVID
Mizmor I’david.

יהוה רעי, לא אехיה
Adonai ro-i lo eshar.

בִּנְאוֹת דֶּשֶׁא יַרְבִּיצֵנִי, עַל מֵי מנֻחוֹת ינַהֲלֵנִי
God lays me down in green pastures, leads me to still waters,

וֹנַפְשִׁי ישׁוֹבֵב, יַנְחֵנִי במַעְגּלֵי צֶֽדֶק לַמַֽעַן שִׁמ
renews my life, guides me in right paths—for that is God’s way.

אַךְ טוֹב וָחֶֽסֶד יִרְדּוּנִי כׇּל־יָמֵי חַיָּי
Only goodness and steadfast love shall pursue me
all the days of my life,

וֹשַׁבְתִּֽי בּבֵית יהוה לֹאֹֽרֶךְ יָמִֽים
And I shall dwell in the house of ADONAI forever.

—LEA GOLDBERG (translated by Rachel Tzvia Back)

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

IN EVERYTHING
In everything there is at least an eighth part
that is death. Its weight is not great.
With that secret and carefree grace
we carry it everywhere we go.
On lovely awakenings, on journeys,
in lovers’ words, in our distraction
forgotten at the edges of our affairs
it is always with us. Weighing
hardly anything at all.
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divvying up your assets—
your heart, your savvy, your love of interpretation,
and interpretation of love
as whatever fulfills your wish
to be and to give
everything that gives itself to you,
that gave your children to you and you to them
when the lines between you were cut or frozen
and pain guaranteed and growing
and love came roaring back.
—JOY LADIN
Mourner’s Kaddish

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

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

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

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

May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth].

And we say: Amen.

We are seated.
The prayer for martyrs, Av Ha-Rahamin, can be found on page 346.
A transliteration of Ashrei may be found on page 181.

ASHREI

Joyous are they who dwell in Your house; they shall praise You forever.

Joyous the people who are so favored; joyous the people whose God is ADONAI.

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

Every day I praise You, glorifying Your name, always.

Great is ADONAI, greatly to be praised, though Your greatness
is unfathomable.

One generation praises Your works to another,
telling of Your mighty deeds.

I would speak of Your majestic glory and of Your wondrous acts.

Generations speak of Your awe-inspiring deeds;
I, too, shall recount Your greatness.

They recount Your greatness and sing of Your righteousness.

ADONAI is merciful and compassionate, patient, and abounding in love.

ADONAI is good to all, and God’s mercy embraces all of creation.

All of creation acknowledges You, and the faithful bless You.

They speak of the glory of Your sovereignty and tell of Your might,
proclaiming to humanity Your mighty deeds,
and the glory of Your majestic sovereignty.

Your sovereignty is eternal;
Your dominion endures in every generation.

ADONAI supports all who falter, and lifts up all who are bent down.

The eyes of all look hopefully to You,
and You provide them nourishment in due time.

Opening Your hand, You satisfy with abundance all that lives.

ADONAI is righteous in all that is done, faithful to all creation.

ADONAI is near to all who call, to all who call sincerely.

God fulfills the desire of those who are faithful,
listening to their cries, rescuing them.

ADONAI watches over all who love the Holy One,
but will destroy all the wicked.

My mouth shall utter praise of ADONAI.
May all that is mortal praise God’s name forever and ever.

Psalm 145

We shall praise ADONAI now and always. Halleluylah!

The prayer for martyrs, Av Ha-Rahamin, can be found on page 346.
A transliteration of Ashrei may be found on page 181.

Ashrei is recited three times a day. Its popularity may have resulted from its alphabetical acrostic arrangement, making it easy to memorize. But it undoubtedly also drew its popularity from its content. It expresses praise of God by emphasizing God’s continuing care and kindness throughout time; equally, it emphasizes God’s moral quality of helping the weak and those who falter. It interweaves the personal and the universal, beginning with first-person statements, but goes on to include more general voices: “each generation,” “the eyes of all look hopefully to You.” This intermixing of the personal and the universal is a common thread in Jewish liturgy.

The word ashrei itself captures an ideal that is hard to translate. Some translations offer the English word “happiness” (as in “Happy are they”), which suggests a self-referential quality of satisfaction. “Fortunate are they” is closer to the mark, since it recognizes the internal state as a gift and thus assumes a relationship to the world, to God. “Blessed are they” emphasizes the relationship to God, but doesn’t quite capture the fullness of joy that the word denotes. As used throughout the Book of Psalms, ashrei often suggests a moral quality, along with a sense of personal fulfillment.

Siddur Lev Shalem for Shabbat and Festivals
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This psalm's dramatic imagery of gates that open for God's symbolic entrance to the Temple explains why it accompanies the Torah's return to the ark. Yet the psalm focuses first of all on the state of the worshipper: purity of action—especially verbal honesty—must characterize those who would enter this holy place and receive its blessing. Like Psalm 29, recited on Shabbat when the Torah is returned (on the next page), this psalm speaks of God being enthroned; elsewhere the psalmist speaks of God being enthroned among the praises of Israel. We might think of our study and worship as having open gates and created the heavenly space in which God may dwell.

### Leader:
We rise as the ark is opened.

### Congregation:
Let the exalted sovereign come.

### Leader:
Open up, O gates—open up the entryway to eternity; let the exalted sovereign come.

### Congregation:
Who is the sovereign who is exalted?

Who may ascend the mount of Adonai?

Who may stand in God's sanctuary?

Who may ascend the mount of Adonai?

Who may stand in God's sanctuary?
On Festivals occurring on Shabbat and on the Shabbat of Hul Ha-Mo-el:

A PSALM OF DAVID

Acclaim ADONAI, children of the Divine; acclaim ADONAI, with honor and strength.

Acclaim ADONAI, with the honor due God’s name; bow before ADONAI in the splendor of the sanctuary.

The voice of ADONAI thunders over the waters;

God, glorious, thunders—ADONAI, over the great sea.

The voice of ADONAI, with all its power; the voice of ADONAI, with all its majesty; the voice of ADONAI shatters the cedars.

ADONAI shatters the cedars of Lebanon—making the trees dance like calves, the mountains of Lebanon and Sirion like wild bulls.

The voice of ADONAI forms flames of fire; the voice of ADONAI convulses the wilderness, ADONAI convulses the wilderness of Kadesh.

The voice of ADONAI makes hinds calve and strips forests bare, and in God’s sanctuary all acknowledge the glory of God.

ADONAI was enthroned above the flood waters: enthroned, ADONAI is eternally sovereign.

ADONAI will grant strength to God’s people; ADONAI will bless them with peace.

Mizmor l’david.

Havu ladonai b’nei eilim, havu ladonai kavod va-oz.

Havu ladonai k’vod sh’mo, hishtahavu ladonai b’hadrat kodesh.

Kol Adonai al ha-mayim, El ha-kavod hirim, Adonai al mayim rabim.


Va-yehesof y’arot u-y’heikhalo kulo omer kavod.

Adonai la-mabul yashav, va-y’shevev Adonai melekh Y’lam.

Adonai oz l’amo yiten, Adonai y’varekh et amo va-shalom.

Psalm 29
The Craft of Torah

Rabbinic texts frequently use the phrase “Torah is their craft” to describe those who engage in Torah study as their life task. Craftsmanship necessitates study—mental facility, Thus the Torah characterizes those to be chosen as the craftsmen, who are to build the portable sanctuary in the desert, as “people who can devise designs (’akhkarot mahsharot) in crafting gold and silver.” But in order for a craftsman to become a professional one needs to practice. Mental pictures are not sufficient for understanding how to bring the design to fruition . . . and it is imperative that Torah be fulfilled in the world of action. The foundation of doing good and of service to God is to apply in life the concepts of righteousness and divine truth that are the most elevated and holy. Prayer that arouses our emotions prepares us to bring to fruition the highest moral tendencies, for when our emotions are aroused we are closer to acting in the world than when we simply contemplate the action. Through the power of prayer, our hearts are softened so that we are prepared to implement the kind of righteousness we have learned in the study of Torah; through prayer we become craftsmen of Torah: "The Torah scrolls are placed in the ark. Whenever the ark was set down, Moses would say: ADONAI, may You dwell among the myriad families of the people Israel. Return, ADONAI, to Your sanctuary, You and Your glorious ark. Let Your priests be robed in righteousness, and Your faithful sing for joy. For the sake of David, Your servant, do not turn away from Your anointed. I have given you a precious inheritance: do not forsake My teaching. It is a tree of life for those who grasp it, and all who hold onto it are blessed. It is a tree of life for those who grasp it, and all who hold onto it are blessed. Its ways are pleasant, and all its paths are peace.

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

Congregation and Leader:
It is a great name to know, to celebrate, and to bless. Amen

Leader:
May God's name be acknowledged forever and ever! Amen

Honored Rabbi and Temple Leader:
Honor and praise should be given to the holy and blessed name of our master, our teacher, our Torah, and its' messengers. Amen

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

Hatzit 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:
It should be known that our days of exultation are for all the house of Israel. And we say: Amen

Leader:
May God’s name be acknowledged forever and ever! Yhei sh’meh raba m’varakh l’alam u-l’almei almaya. Amen

Leader:
Turn us toward You, ADONAI, for understanding how to do good and fulfill the Torah. Amen

Leader:
Return, ADONAI, to Your sanctuary, You and Your people Israel. Whenever the ark was set down, Moses would say: ADONAI, may You dwell among the myriad families of the people Israel. Return, ADONAI, to Your sanctuary, You and Your glorious ark. Let Your priests be robed in righteousness, and Your faithful sing for joy. For the sake of David, Your servant, do not turn away from Your anointed. I have given you a precious inheritance: do not forsake My teaching. It is a tree of life for those who grasp it, and all who hold onto it are blessed. It is a tree of life for those who grasp it, and all who hold onto it are blessed. Its ways are pleasant, and all its paths are peace.

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

The Torah scrolls are placed in the ark.

The ark is closed.
Musaf for Festivals: The Temple Service

Our Ancestors: An Interpretive Rendering
Help me, O God, to pray. Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah stood in awe before You. We too reach for You, infinite, mysterious, transcendent God, source of life whose divine honor. We too reach for You, infinite, awe before You. We too reach for You, infinite, who helps and guards, who saves and shields. You are the sovereign redeemer to their children’s deeds of our ancestors, who remembers the loving kindness 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. Barukh atah Adonai, Shield of Abraham.

First B”rakhat: Our Ancestors

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

With Matriarchs:
Barukh atah Adonai, Shield of Abraham.

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355. A transliteration of the opening b”rakhot of the Amidah may be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374). On Sh’mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ‘f’ indicates the places to bow. The Amidah concludes on page 354.

With Patriarchs and Matriarchs:
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 kindness 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.

With Patriarchs:

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.

A transliteration of the opening b’rakhot of the Amidah may be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374). On Sh’mini Atzeret, the prayer for rain is recited (page 374). Many congregations recite these prayers following the recitation of the silent Amidah.

The sign ‘f’ indicates the places to bow. The Amidah concludes on page 354.

With Patriarchs and Matriarchs:

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 kindness 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.

With Patriarchs:

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With Patriarchs:

An alternative Musaf Amidah, centered on poetic offerings rather than the Temple service, can be found on page 355.
God’s Saving Care: An Interpretive Rendering

Your strength sustains the universe. You breathe life even into inanimate matter. With compassion, You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of incomparable power? You govern both life and death; our souls blossom in Your presence. We praise You, God who wrests life from death.

Second B’rakhah: God’s Saving Care

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

On Sh’mini Atzeret, after the announcement for seasonal rain, and on Simhah Torah, we add:

You cause the wind to blow and the rain to fall,
[On all other festivals, some add: You cause the dew to fall,]

On Sh’mini Atzeret, after the announcement for seasonal rain, and on Simhah Torah, we add:

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’hayei 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,
melek meimut u-m’hayeh u-matzmiyah 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 346 with “Holy are You.”
The Kedushah. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’ma, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:31, Zechariah 14:9, and Psalm 146:10.

Each cried out to the other 'ה Yö ל ה ר ק ש מ. The Hebrew kara, “cried” or “called,” evokes one of the Torah’s names for the three festivals: mikraei kodesh, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, sum-moning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

Yet again 'י י ל ש י מ. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

Other names for the three festivals are mikraei kodesh, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call. We continue on the next page with the Fourth B’rakhah.

The Third B’rakhah: God’s Holiness

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other: “Holy, holy, holy is Adonai Tz’vatot, the whole world is filled with God’s glory!”

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

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

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

Barukh k’vod Adonai mimkamo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

Sh’mah Yisrael, Hashem Adonai, Hashem Eloheinu, Hashem Echad.

Who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’ma:

V’hu yashmi·einu b’rah|.|amav sheinit l’einei kol ha|.|ai,

Shem Shemim Hu, Kadosh, Kadosh, Kadosh Adonai Tz’va∙ot, m’lo khol ha-aretz k’vodo.

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”

As the prophet Isaiah described: Each cried out to the other:

Each, am your God.”

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, Adonai, am your God.”

Hu eloheinu, hu avinu, hu malkeinu, hu moshi∙einu, v’hu yashmi·einu b’rahamav sheinit l’einei kol ha, liliyot lakhem leilohim. Ani Adonai eloheikhem.

Mistress of the Temple Takes Action

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”

The following paragraph is omitted on Shabbat Hol Ha-mo-ed:

Rabbi Arieh Zvi Jacobovitz.

Reciting the Kedushah—known as mikraei kodesh, a pre-figuration of the time of redemption, a time of freedom for all, we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

As the psalmist sang:

“Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai olam, eloheyikh tzion l’ador vador, hal’uyah.

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.

L’ador vador nagid godleka, u-Fnezrav n’tzahim k’dushatkh’na nakdish, v’shivbakha eloheinu mipinu lo yamush olam va-ed, ki El melekh gadol v’kadosh atah.

Barukh atah Adonai, the Holy God.

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”
Fourth B’rakhah: The Celebration 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. 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.

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.

Fourth B’rakhah: The Celebration 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. 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.

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.
Because of our sins we have been exiled from our land and removed from our soil; because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name. May it be Your will, Adonai our God and God of our ancestors, compassionate sovereign who restores their descendants to their land, that, in Your great mercy, You may once again return and shower Your compassion on us and on Your sanctuary. May You speedily rebuild it and renew its glory.

**Avinu Malkeinu**, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth.

**V’kareiv p’zureinu mi-bein ha-goyim**, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth. 

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Some recite the specific Festival sacrifices listed below; others continue on page 351.

**ON SHABBAT**

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

**ON PESAH**

On the first two days:

In the first month, on the fourteenth day of the month, there shall be a pesah offering to Adonai. On the fifteenth day of that month a festival shall be celebrated, on which matzot shall be eaten for seven days. The first day shall be a sacred occasion; you shall not work at your occupations. You shall offer a burnt sacrifice to Adonai: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all other days:

You shall offer a burnt sacrifice to Adonai: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all days we conclude with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

**ON SHAVUOT**

On the day of the offering of the first fruits, on the Feast of Weeks, when you bring a new grain offering to Adonai, you shall observe a sacred occasion; you shall not work at your occupations. You shall offer a burnt offering of pleasing odor to Adonai: two bulls of the herd, one ram, seven yearling lambs. Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

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**Siddur Lev Shalem for Shabbat and Festivals**

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On Sukkot

A hope is a dream that has accepted the discipline of becoming a fact. By moving into the sukkah for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but a recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life. The sukkah does not deny the value of a solid home or of human effort; fifty-one weeks a year Jews are allowed to live in homes and are encouraged to build up the world and increase security and well-being. But the sukkah teaches that builders of homes should be able to give them up or move out if necessary. Renunciation is the secret of mastery. “Who loves money will never have his fill of money” (Ecclesiastes 59). People become masters rather than slaves of their achievements when they develop the capacity to let go of their accomplishments, even if only for the moment.

The move into the sukkah is a movement from the certainty of fixed positions toward the liberating insecurity of freedom.

—IRVING GREENBERG

On Sukkot

On the first two days:

On the fifteenth day of the seventh month, you shall observe a sacred occasion; you shall not work at your occupations. Seven days you shall observe a festival dedicated to Adonai. You shall present a burnt offering, an offering by fire of pleasing odor to Adonai: thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be unblemished.

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the first day of Hol Ha-Mo·ed:

On the second day: twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the second day of Hol Ha-Mo·ed:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. Their accompanying grain-offerings…

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the third day of Hol Ha-Mo·ed:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. Their accompanying grain-offerings…

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

Sukkot sacrifices. Because of the confusion in the calendar—those living far away from the Land of Israel could not be sure on which day the festival had started—what is observed as the second day might in fact be only the first day of the holiday. Therefore, on the second day we read of the sacrifice to be brought on the first day as well as that which was to be brought on the second day. (The same issue does not arise on Pesah since on Pesah the same sacrifice is brought on each day.) The sacrifices for Sukkot are listed in Numbers 29:12–34. The sacrifices are double the number of that on Pesah. On the first day of Sukkot, thirteen bulls, two rams, and fourteen lambs are brought and then each day the number diminishes, while on each day of Pesah (including the first) two bulls, one ram, and seven lambs are brought. If we think only in terms of the sacrifices, Sukkot is a much more significant holiday than Pesah. Biblical scholars hypothesize that Sukkot was part of the New Year festival in the Northern Kingdom of Israel, while Pesah was celebrated as the New Year festival in the Southern Kingdom of Judah.
On Sh’mi Atzeret
This last day of the festival contains no symbols. We move out of the sukka, back into our homes, and put away the lulav and etrog. We have one day to contemplate the meaning of our journey of this past month, which began on Rosh Hashanah. Refreshed from the panoply of ceremony and ritual, we will soon enter a time that will be ordinary. Now we pause to sit and integrate all that has gone before, reflecting on what we have experienced, seeing how it is refracted in our lives, and deciding what we want to take with us as we move forward. On Sh’mi Atzeret, first we take a deep breath and enter inward, then we celebrate what we have found.

Sh’mi Atzeret also celebrates the completion of a cycle of reading the Torah and the beginning of a new cycle. (Outside the Land of Israel, where two days of each festival are observed, this occurs on Simhat Torah, which is the second day of Sh’mi Atzeret.) We leave the holiday with a sense of joy and completion. And now we look forward to re-entering ordinary time.

As we complete the reading of the Torah and start it anew, we might recall that the last letter of the Torah is a lamed and the first letter of the Torah is a bet, spelling the Hebrew word lv, “heart.” We can re-enter our daily reality with a new heart—a heart filled with the discoveries and insights of the holiday cycle now completed.

On the fourth day of Hol Ha-Mo-ed:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings…

On Hoshana Rabbah:

On the eighth day you shall hold a solemn gathering; you shall not work at your occupations. You shall present a burnt offering, as well as the two daily customary offerings.

Each sacrificial offering concludes with the following:

On the fourth day of Hol Ha-Mo-ed:

בּוֹרֵומ חֵשֵׁנ: פִּרְשׁ טָעְשָׁנָה, אָלֵל שְׁעֵם, כָּבָּשִׁים כֹּל שְׁעֵם, אַרְּכֵּי עֲשָׂר, מִימִם.

ןְגָּנְתָה…

On Hoshana Rabbah:

בוֹרֵומ חֵשֵׁנ: פִּרְשׁ טָעְשָׁנָה, אָלֵל שְׁעֵם, כָּבָּשִׁים כֹּל שְׁעֵם, אַרְּכֵּי עֲשָׂר, מִימִם.

ןְגָּנְתָה…

לְשֵׁמָרִי עֲצֶֽרֶת וְשִׂמְחַת תּוֹרָה

On Sh’mi Atzeret and Simhat Torah: Numbers 29:35–36.

On Sh’mi Atzeret and Simhat Torah: Numbers 29:35–36.

The Temple Service


On Sh’mi Atzeret and Simhat Torah: Numbers 29:35–36.

On Sh’mi Atzeret: Numbers 29:35–36.

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On Sh’mi Atzeret and Simhat Torah: Numbers 29:35–36.
The Celebration of the Festival: An Interpretive Rendering (continued)

Shower upon us, Adonai Eloheinu, the gift of Your festivals for life and peace, for happiness and joy, as You have promised to bless us. Sanctify us through Your help. Make our hearts be filled with the seventh day and sanctify it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the kohanim to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

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’taine helkeinu b’toratekha, sabeinu mi-tevekha v’samheinu bishuatekha, v’taher libeinu l’ovdekha 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 our prayers for the people Israel be lovingly accepted by You, and may our prayer always be pleasing.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the kohanim to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

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’taine helkeinu b’toratekha, sabeinu mi-tevekha v’samheinu bishuatekha, v’taher libeinu l’ovdekha 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.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the kohanim to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

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On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.
Sixth B’rakhah: Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read this paragraph.

When the Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

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

When the Amidah is recited silently, we read this paragraph.

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

When the Amidah is repeated by the leader, by custom remaining seated and bowing slightly.

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

When the Amidah is recited silently, we read this paragraph.

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

This paragraph is recited by the congregation when the full Amidah is repeated by the leader, by custom remaining seated and bowing slightly.
Seventh B’rakhah: Prayer for Peace

THE PRIESTLY BLESSING

When the leader recites the Priestly Blessing:

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

The leader continues with Sim Shalom at the top of the next page.

When the kohanim recite the Priestly Blessing, the leader says the following:

Congregation: Your holy people.

Kohanim: Barukh atah Adonai, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May Adonai bless and protect you. Amen.

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

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

Congregation: Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

The kohanim go up to the bimah at the beginning of the concluding brakhot of the Amidah and stand facing the ark till after they recite the brakhot “to bless the people Israel with love.” They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (Reuven Hammer, adapted)

YOUR HOLY PEOPLE

The prophet Isaiah refers to the people Israel this way (43:18).
Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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 every season and at all times with Your gift of peace.

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

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

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot 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.

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.

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.

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

When the Amidah is to be repeated aloud, we turn back to page 343. At other times, the service continues with Kiddush Shalom on page 205, except on Sukkot when Hoshanot may be recited at this point; see page 383.

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A transliteration of the opening brakhot of the Amidah may be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374). On Sh'mini Atzeret, the prayer for rain is recited (page 374).

Many congregations recite these prayers following the recitation of the silent Amidah.

The sign \( \text{Leader:} \) indicates the places to bow. The Amidah concludes on page 373.

With Patriarchs: Our Ancestors:

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

\( \text{Barukh atah Adonai, Shield of Abraham.} \)

With Patriarchs and Matriarchs:

\( \text{Barukh atah Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, God of Sarah, God of Rebecca, God of Rachel, and God of Leah, great, mighty, awe-inspiring, transcendent God, who acts with kindness and love, and creates all, who remembers the loving deeds of our ancestors, and who will lovingly bring a redeemer to their children's children for the sake of divine honor. You are the sovereign who helps and guards, saves and shields.} \)

\( \text{Barukh atah Adonai, Shield of Abraham and Guardian of Sarah.} \)

The festival is celebrated by the addition of an extra Amidah, called musaf, literally meaning “addition.” As with every Amidah, it consists of three introductory and three closing brakhot, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 46b) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shabharit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction: the text of the received Musaf (pages 343–354 above) follows that opinion. Many, though, may wish to expand the expression of something “new” and so we have included here a version of Musaf that expresses the themes of the festival in piyyut.

As I proclaim, Deuteronomy 32:3. This is the leader's call to the congregation, signaling that the Amidah is about to be recited aloud and that they should respond by acknowledging God's name, answering barukh hu u-varukh sh'ma, “blessed be God and blessed be God's name,” when the name of God is mentioned in a blessing.

Our Ancestors. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.
God’s Saving Care: 
An Interpretive Rendering

Teach us to care
as You care;
let us be healers and so
find healing,
as You once blessed us
with liberation, let us be
messengers of freedom
for others,
and let us care for the
living, as You care even
for the dead.

Second B’rakhah: God’s Saving Care

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

On Sh’mini Atzeret, after the announcement
for seasonal rain, and on Simhat Torah, we add:
You cause the wind to blow and the rain to fall,
[On all other festivals, 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’hased,
m’hayeh 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-matzmiyah 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 358 with “Holy are You.”

Great is Your saving power:
Throughout the Bible and equally throughout the liturgy, God’s saving power
is quintessentially exemplified in the exodus from Egypt. That slaves could be
freed from the mightiest empire of its time was a
demonstration of the miraculous.
Throughout time, the exodus has served as a
paradigm for overcoming oppressive human mastery.
In a metaphorical sense, slavery is death—the death
of individual will—and overcoming the shackles of
slavery is seen as giving life
to the dead.

On Sh’mini Atzeret, after the announcement
for seasonal rain, and on Simhat Torah, we add:
Mesir Torah ve’mordim meshem.
[On all other festivals, some add: M’midrash hashem,]
M’notem mishem, Ve’mirah holim, Ve’mithor asorim,
Ve’mehak emimekim shel yekh.
Ve’makom be’al b’harot ve’matnema le.
Ve’emuna m’mishita v’emunato mishem.
Ve’oroch et ha’olam, Ve’mithor mishem.

When the Amidah is recited silently, continue on page 358 with “Holy are You.”
Third B’rakhah: God’s Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other: “Holy, holy, holy is Adonai Tzva’ot, the whole world is filled with God’s glory!”

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

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds: “Praised is Adonai’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

From where God dwells, may God turn with compassion toward the people who twice each day, evening and morning, lovingly proclaim God’s oneness, reciting the Sh’mah: “Hear, O Israel, Adonai our God, Adonai one.”

Sh’ma yisrael, Adonai eloheinu, Adonai echad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, Adonai, am your God.”

Hu elohenu, hu avinu, hu malkeinu, hu moshi’einu, v’hu yashmi’einu b’rahamim sheinit l’einei kol ha’aretz.

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

The following paragraph is omitted on Shabbat Hol Ha-mo‘ed:

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’mah, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:31, Zecheriah 14:9, and Psalm 14:6.

The following paragraph is omitted on Shabbat Hol Ha-mo‘ed:

Majesty, our majesty, Adonai, our master: how majestic is Your name throughout the world! Adonai shall be acknowledged sovereign of all the earth. On that day Adonai shall be one, and the name of God, one.

As the psalmist sang:

“Adonai will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

Yimlokh Adonai l’olam, eloheikhem l’et ha’olam.

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, “Lovingly, You have bestowed on us.”

We continue on the next page with the Fourth B’rakhah, “Lovingly, You have bestowed on us.”

The Hebrew kara, “cried” or “called,” evokes one of the Torah’s names for the three festivals: mikraei kodesh, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

Yet again, literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a prefiguration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

Siddur Lev Shalem for Shabbat and Festivals

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FESTIVALS • MUSAF SERVICE • POETIC OFFERINGS

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God’s Holiness: An Interpretive Rendering
Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The Celebration of the Festival: An Interpretive Rendering
Out of all humanity You chose us, 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. Lovingly, You have chosen us among all peoples, loving us, wanting us. You have consecrated us, You uplifted us, You have bestowed on us, Adonai Eloheinu, Your great and holy name. Lovingly, You have chosen us among all peoples, loving us, wanting us. You have consecrated us, You uplifted us, You have bestowed on us, Adonai Eloheinu, Your great and holy name.

Fourth B’rakhah: The Celebration 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. Lovingly, You have chosen us among all peoples, loving us, wanting us. You have consecrated us, You uplifted us, You have bestowed on us, Adonai Eloheinu, Your great and holy name.

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

Barukh atah Adonai, the Holy God.

Our God and God of our ancestors, may You be pleased with the gifts of our hearts, the words on our lips, our songs and our meditations; may You lovingly accept them as proper offerings. May they fulfill Your commandment to us in Your Torah: “Do not appear before Me empty-handed, but each person offer up a gift according to the blessings that Adonai our God has bestowed on you.”

The Celebration

Festivals · Musaf Service · Poetic Offerings

Fourth B’rakhah: The Celebration 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. Lovingly, You have chosen us among all peoples, loving us, wanting us. You have consecrated us, You uplifted us, You have bestowed on us, Adonai Eloheinu, Your great and holy name.

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Fourth B’rakhah: The Celebration of the Festival
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The following paragraph is said only when the entire Amidah is recited silently:

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Fourth B’rakhah: The Celebration of the Festival
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**Introductory Hymn**

Where can I find You, Adonai?—
Your place is high and hidden.
But where would I not find You?—
Your glory fills the world!

Yah ana emtza-akha? M’kom'kha na-aleh v’ne-alam.
V’ana lo emtza-akha? Kvod’kha malei olam.
You created the world’s expanson, yet dwell in the human heart.
You are the stronghold of the distant and the redoubt of those close by.
You are enthroned in the Temple, but dwell in the heavens.

Praised by Your hosts, though far above praise, the heavens can not contain You, yet hallowed halls do.
As You ascend above human beings to Your throne on high, You are closer than their own bodies and breath.
And their speech testifies: none but You made them.
Who may not be awed by You? Your dominion is their yoke.
Yet who might call to You, and You not provide?

I longed to be near You, I called You sincerely, went out to seek You, and found You seeking me!
I saw Your wondrous creation as Your temple.
So can anyone say: I have not seen You?—
For the stars and the heavens resound with Your glory, though no voice is heard.

Yet, can God dwell within human beings?
And how can thinkers formed from dust imagine You?
But You, Holy One, are enthroned on their praises!
The angels above us at the edges of the universe acknowledge Your wonders. Your throne is higher still.
And You uphold them all.

---

**Yah Anah Emz’a-Akhah**

("Where can I find you, Adonai"), was written by Yehudah Halevi (1075–1141, Spain) and the first letters of each stanza—including the acrostic—spell out Yehudah. The poem captures the ability of religious language to contain within itself theological tensions. God is both present to us and beyond our understanding. Our souls are a part of God, yet God is other than us. Halevi relishes these paradoxes and understands them to be critical to our religious life.

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On Pesah, continue on page 360, 361, or 362.
On Shavuot, continue on page 365 or 363.
On Sukkot, continue on page 366 or 367.
On Sh’mini Atzeret and Simhat Torah, continue on page 368.
ON PESAH

The following may be recited on the first days of Pesah.

ON PESAH

They delighted in the light that illumined their lives:

“For all Israel had light”

That was the Pesah celebrated in Egypt: Pesah mitzrayim.

ON PESAH

May we be blessed once again with this light:

“This shall be the Pesah of the days to come: Pesah le-atid.

ON PESAH

God saved them on that day:

“That was the Pesah celebrated in Egypt: Pesah mitzrayim.

ON PESAH

They sang a song of thanksgiving:

“Yah is my strength and song”

That was the Pesah celebrated in Egypt: Pesah mitzrayim.

ON PESAH

I shall play music to a choral song:

“For Yah, Adonai, is my strength and song”

That was the Pesah celebrated in Egypt: Pesah mitzrayim.

ON PESAH

Even sucklings drummed in praise of the One God:

“This is my God, whom I would glorify”

That was the Pesah celebrated in Egypt: Pesah mitzrayim.

ON PESAH

Thus shall the cherished say:

“Behold: this is our God”

This shall be the Pesah of the days to come: Pesah le-atid.

Continue on page 369.

HUMILITY: God is not seen here as a monarch enthroned on high, but rather as walking with the people.

MARCHED IN FRONT OF THEM...: This piyyut for Pesah was written by Yekutiel bar Yosef (little is known about him; the style of the piyyut is Ashkenazic, perhaps 11th or 12th century). The originality of the poem rests in its looking back toward the exodus from Egypt and forward to the time of ultimate redemption heralded by exodus. The Babylonian Talmud distinguishes between Pesah mitzrayim, the Passover observed in the land of Egypt, and Pesah Le-atid, the Passover observed by subsequent generations (Pesahim 96a). The poet adds a new dimension by talking of Pesah Le-atid, the Passover of the future redemption quotes or the later Writings regarding the promise of the time to come. Part of the originality of the poem is that the poet finds a prophetic verse or a verse from the Writings for each stanza: “For all Israel had light;” Exodus 10:23; “Rise up and glow,” Isaiah 60:1; “God saved them,” Exodus 14:30; “Adonai our sovereign,” Isaiah 33:22; “Adonai marched in front of them,” Exodus 12:21; “For Adonai goes before you,” from Isaiah 52:12; “Yah is my strength and song,” Exodus 15:2; “For Yah, Adonai, is my strength and song;” Isaiah 12:2; “This is my God, whom I would glorify,” Exodus 15:2; and “Behold: this is our God,” from Isaiah 25:9. The original poem is a complete acrostic; only selected verses are reproduced here.

ON PESAH

The following may be recited on the first days of Pesah.

ON PESAH

An alternative conception of life was that the exodus re-established the dream of perfection and thereby creates the tension that must exist until reality is redeemed. This orienting event has not yet become our permanent reality, neither for Jews nor for the whole world. But it points the way to the end goal toward which all life and history must go. Every generation must come to grips with its own reality: it is something to be lived in, and also to be challenged and overcome.

—IRVING GREENBERG
Crocus and lavender have sprouted in my garden.

Crosti e lavanda sono sbocciati in mio giardino.

To see if the pomegranates are in bloom,

Per vedere se i melograni sono in fiore,

We shall awake and go to the vineyard.

Ci sveglieremo e andremo al vigneto.

Let’s go into the open;

Andiamo all’aperto;

To see the budding of the vine.

Per vedere se le uva si sono sbocciate.

I went down to the nut grove.

Mi sono recato nel bosco dei coltivi.

Crocus and lavender . . .

Crosti e lavanda . . .

All the trees of paradise have changed from bloom.

Tutte le piante del paradiso sono cambiate dal fiore.

from the Song of Songs

from the Song of Songs

Crocus and lavender have sprouted in my garden.

Crosti e lavanda sono sbocciati in mio giardino.

Thistles have wilted and withered.

Le cardelli hanno perso la loro freschezza.

Freedom and redemption have come to hope’s prisoner, now redeemed.

La libertà e il redentore sono arrivati al prigioniero d’aspirazione, ora redente.

Crocus and lavender . . .

Crosti e lavanda . . .

Thistles have wilted and withered.

Le cardelli hanno perso la loro freschezza.

Freedom and redemption have come to hope’s prisoner, now redeemed.

La libertà e il redentore sono arrivati al prigioniero d’aspirazione, ora redente.

Crocus and lavender . . .
I will sing a new song and sanctify God’s name amidst the congregation of Ariel. Then Moses and the people Israel will sing this song to ADONAI.

I shall chant joyfully, lovingly, and delightedly, praise and glorify God—hal'lu'yah; offer joyous praise, servants of ADONAI!

I shall call to God and ask that I be saved from all troubles and God shall be our protector—accept the offering of my lips!

Send Your anointed to us, quickly may he come, bringing us to our land, to see Your beauty, ADONAI.

Shir hadash ashir v’shem El akdish ba-adat ariel,
as yashir moshe v’yisrael ha-shirah hazot ladonai.
Va-aranen lo b’rov gilah u-v’rov h’zivolah,
shevah u-ch’ilah ha-l’lu’yah ha’lu’ avdei Adonai.
Ani leilohim ekra tatzileinu mikol tzarah,
v’hu lanu ezrah nidvot pi r’zeih Adonai.
Lanu yishlah m’shiheinu bimheirah yavo eileinu,
v’ya’aleinu l’artzeinu la-hazot b’no-am Adonai.

Continue on page 369.
Both Bible and dream, in
Both Bible and dreams, in
Both Bible and dream, in
In both Bible and dream,
Both Bible and dream
Torah: A Meditation

privately.

way each of us has of

of almost breathing, a

barely audible sound

ing, seem to come from

moments of understand-

ancient memories of holy

beings. Creations of our

collective and individual

innermost depths of our

are creations from the

dream.

The divided waters—birth-

gave you many children."

The midrash on

Song of Songs offers several
different possible meanings

of creation. That of the exodus

or that of the exodus or that

the phrase as an expres-

song of seventy names. One may think of

God's seventy names. One may think of

of the exodus or that

of that phrase, ranging from

"newborn babies" to "those

who teach Torah." Either

interpretation would fit the

context here. But the for-

mer is especially interesting:

“I birthed you, and in turn

gave you many children.”

The divided waters—birth-

ing waters—can be seen as

of the exodus or that

of creation.

EXPRESSIONS IN SEVENTY
DIFFERENT WAYS
Hashemoni

Various midrashim

talk of God’s seventy

names. One may think of

the phrase as an expres-

sion of the variety of ways

that we experience God at
different times, or of the

ways that different people

experience God.

BUSINESS

Based on

Isaiah 58:13.

In honor of Shavuot,

the festival celebrating the

revelation on Mount Sinai,

several piyyutim elaborate on the Ten Command-

ments, while others elabo-

rate on the full 613 mitzvot.

In this poem of unknown

authorship, the lines of

each stanza rhyme, and

an alphabetical acrostic is

formed by the first letter of

every other line.

An alphabetical acrostic is

formed by the first letter of

each stanza rhyme, and

an alphabetical acrostic is

formed by the first letter of

every other line.

One of the following two piyyutim may be recited on each day of Shavuot.

continued
Do not murder
those formed in My image,
who rule over everything I made,
whom My heart adores with My secret love;
do not murder and make Me hate.

Do not commit adultery,
bitter as the darkest poison.
Do not live a life that is secretive;
protect yourself from passion’s flame,
for I see all that is.

Do not steal
what is in your neighbor’s hand,
of your own labors you’ll then be deprived;
spend your time in study of My law,
for that is the most fulfilling prize.

Do not bear false witness,
opening your mouth filled with lies,
lest you suffer eternal chastisement.

Look to the one who is ruddy and pure,
mighty and strong, forever triumphant.

Do not covet
goods or beasts,
merely wealth bought and sold.
Exalt My name in chorus and song;
call out to Me: I will respond and not withhold.

Continue on page 369.
From God’s mouth, Israel’s blessing flows.

Mipi El, mibi El, y’vora’kh yisrael.

None is as splendid as Adonai, none as exalted as Amram’s son, nothing is as great as the Torah, none upholds her more than the people Israel.

Ein sh’mirah katorah, ein tom’kheha k’yisrael.

Nothing guards us like the Torah, none upholds her more than the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

None is as holy as Adonai, none as righteous as Amram’s son, nothing is as treasured as the Torah, none engages her like the people Israel.

Ein kadosh kadonai, ein tzadik k’ven amram.

None is a redeemer like Adonai, none is as pure as Amram’s son, none as honored as the Torah, none better students of her than the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

None is as meritorious as the Torah, none as wise in her ways as the people Israel.

Ein hadur katorah, ein kam’din k’yisrael.

None is a sovereign like Adonai, none a prophet like Amram’s son, nothing is as sacred as the Torah, none engages her like the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

None is as compassionate as Amram’s son, none as blessed as Amram’s son, nothing is as honorable as the Torah, none better students of her than the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

None is as respected as Amram’s son, none as beloved as Amram’s son, nothing is as great as the Torah, none seeks her like the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

None is as respected as Amram’s son, none as compassionate as Amram’s son, nothing is as holy as the Torah, none upholds her more than the people Israel.

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

Mipi El, mibi El, y’tovrakh yisrael.

From God’s mouth . . .

Continue on page 369.
ON SUKKOT

The following piyyut may be recited on the first two days of Sukkot.

In honor the one who is both first and last, I take up from the festival’s first day to the last:

For all those living on the edge.

With these I celebrate,

weaving in wondrous chorus.

We sing like heavenly beings

and electrifying voices

in wondrous chorus.

Continue on page 369.

FOR THE ONE WHO IS BOTH FIRST AND LAST

This piyyut was authored by Eleazar Kallir (6th–7th century, Land of Israel). Kallir begins by seeing each of the elements of the lulav and etrog as having metaphorical significance, and ends by describing the joy-filled and reverential time they represent.

The poem is based on a midrash (found in Leviticus Rabbah 30:9 and Pesikta D’Rav Kahana 37:9): “A beautiful fruit, this refers to the Holy One, of whom it is said, ‘You are clothed in beauty and splendor’ (Psalm 104:1); palm branches refer to the Holy One, of whom it is said, ‘The righteous shall flourish like the palm tree’ (Psalm 92:13); branches of myrtle refer to the Holy One, of whom it is said, ‘Standing amidst the myrtles’ (Zechariah 1:8); willows refers to the Holy One, of whom it is said, ‘You are clothed in beauty, You are robed in splendor’ (Psalm 68:5).” (Aravah can mean both “cloud” and “willow.”)

LIKE TWO SISTERS

The word amahot can be revoocalized as imahot, “matriarchs”; it refers here to Rachel and Leah. This phrase emphasizes that these two matriarchs were joined like two sisters.

FOUR-FACED HEAVENLY CREATURES

A reference to Ezekiel’s vision: “Each of them had a human face; each of the four had the face of a lion on the right; each of the four had the face of an ox the left; and each of the four had the face of an eagle” (Ezek 1:10).
Walls

Most days of our lives we find a measure of security in our walls and our bricks and our boundaries. “Good fences make good neighbors.” And that security—as God learned in the desert—is essential to our well-being. And yet, there are times when our ordinary world meets extraordinary challenges, when our boundaries are penetrated and our fences fall. What then?

What will comfort us in the presence of dangers that walls cannot repel: the dread of illness and loss, the pain of shame and uncertainty, the shadow of hopelessness or despair, the fear of failure, the struggles with aging?

Sukkot reminds us that freedom is enjoyed best when we are hidden away behind our locked doors, but rather when we open our homes and our hearts to one another. . . .

The walls of our home but in the presence of God and one another. . . .

Sukkot reminds us that when our boundaries are penetrated and our fences fall, a measure of security—as God learned in the desert—is essential.

What will comfort us in uncertainty, the shadow of loss, the pain of shame and uncertainty, the fear of failure, the struggles with aging?

Sukkot reminds us that freedom is enjoyed best when we are hidden away behind our locked doors, but rather when we are able to open our homes and our hearts to one another.

—NINA RETH CARDIN

The following piyyut may be recited on the intermediate days of Sukkot.

Recalling Your wonders of old
I crave Your presence,
for with You complete joy is found—
You are my utmost desire.

Your might redeemed Your people
whom You led with care and kindness.

“Adonai is my strength and deliverance;
You formed a cover in the day I battled.”

The cloud of glory’s light glowed
and spread a table before me.”

“You anointed my head with oil,
for the prayerful faces greeting You each day.

Shekhinah, the Divine Presence
comes from the same root as the word sukkot.

In Deuteronomy 29:4, Moses declares that the clothing the Israelites wore in the desert never wore out. The midrash adds that it was the cloud of glory that washed the clothes clean (Pesikta D’Rav Kahana 11:21). On Shabbat we put on fresh clothes as a remembrance of God’s care for us in the desert.

RECALLING SHEKHINAH. The poet uses images taken from the exodus and the journey in the desert and sees them as a symbol of Shabbat. The poem is made up of rhymed verses, with the initial letters of each line forming an alphabetical acrostic; each stanza ends with an appropriate biblical verse.

YOU FORMED A COVER תָּד מַלְיָד
Psalm 148:8

Undoubtedly the poet chose this verse because it can be taken to allude to the cloud of glory that accompanied Israel in the desert. The Hebrew verb (s-k-k) comes from the same root as the word sukkot. Indeed, midrashim connect the s’khakh, with which we cover the sukkah, to the Shekhinah, the Divine Presence protecting us.

YOU ANOINTED בְּזוּבֹם Psalm 23:5

FRESH מָה עֶזְרָֽתָה
Psalm 140:8

Based on the language of Psalm 60:6. Shabbat is the sign between God and Israel: it is the banner that announces our relationship.

ARISE AND HELP US קָרַן עִמָּנוּ
Psalm 144:7

Continue on page 369.
The Journey On
The sukkah on my sukkah
is browning,
the gourds are growing
soft from the rain.
Soon it will be time to take
down the sukkah;
unscrew the screws,
unhinge the walls.
Soon these days of celebration
will end
and I will drag the poles
back to the garage.
I want a prayer for this:
the courage to take down
what we erect,
the willingness to let the
temporary be temporary.
Because it is,
because the fullness of the
moon is no longer
but will be again.
We have been schooled
once more in the fragility
of shelter,
in the wisdom of walls and
the welcoming of guests,
in the joy of song and soup
shared outdoors.
Let us turn to Heshvan:
See how the etrog
can become a spicebox,
each clove piercing the
yellow skin,
a teacher for the year
ahead.
What was holy can be holy
again.
—TAMARA COHEN

ON SH’MINI ATZERET AND SIMHAT TORAH

And our sukkah shall protect us forever,
witness that we are on the right path.
And a call shall go through the land,
sounding the message from a high hill:
Whoever sat in My sukkah
will view the divine face in tranquil bliss,
standing in the gate guarding the posts
the vision a reward for this.
Then a great peace will descend upon us,
hate shall be banished from our camp;
competition within our borders shall cease
and jealousy’s footsteps will not follow us.
Bickering shall not take place beneath our roofs,
nor envy dwell in our homes.
Sleep shall not be disturbed
or drowsiness punctuate our days.
Accidents shall not occur in our homes
nor tears flow from our eyes.
Our thoughts shall not be troubled
nor our security disturbed.
Our hearts shall contain no evil impulse
nor shall we contemplate the world darkly.
Death shall not enter our homes
nor illness attack our bodies.
Each of us shall be happy with our portion,
as we engage in our own work,
we shall be elated with our inheritance,
thrilled with our share,
joyous in our lives,
delightful in You, our God—
And You shall walk among us,
drawing us into Your sukkah with cords of love,
protecting us with feathered pinions,
carrying us on the divine wings,
enclosing us in the hidden recesses of Your tent
and raising us up between the angels and Your own throne.

AND OUR SUKKAH SHALL PROTECT US FROM THE LEVEL OF THE SKY.

This is a section of a larger piyyut attributed to Eleazar Kalir (6th–7th century, Land of Israel).
According to the Babylonian Talmud (Avodah Zarah 3a), the festival of Sukkot will be a time of redemption. The poet uses a series of images taken from biblical sources—mostly the Prophets—and uses them to describe the coming messianic era. He then expands on these images to describe a time of absolute peace. The first line of the poem is based on Isaiah 4:6.

THE VISION A REWARD FOR THIS BOUNTY OF LIFE.

Based on Isaiah 18:3. The endtime, the moment when God’s Presence will be manifest, will be announced with a flag raised on a hill.

AND YOU SHALL WALK AMONG US WITH FEATHERED PINIONS.

Based on Leviticus 26:12.

SHIELDOUS CARES, SHADES OF ETERNITY.

Based on Hosea 14:7.
On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Avinu Malkeinu, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth.

Bring us exultantly to Zion, Your city, and with everlasting joy to Jerusalem, Your sanctuary.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be rebuilt soon in our day, as Your prophets promised:

“And it shall come to pass, in the end of days, that the house of Adonai will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of Adonai, to the house of the God of Jacob; and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of Adonai from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.’

Lo yisa goy el goy v’lo yilm’du od mihilamah.

On Shabbat we add:

May this festival time fill us with joy and gladness. Allow us to appreciate the special gifts each season of the year offers. May we be filled with Your blessing, God of the community, and it is inscribed in the dream of a world community, and it is inscribed

Siddur Lev Shalem for Shabbat and Festivals

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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’tain helkeinu b’toratekha, sabinu mi-tuwekha v’samheinu bikhvatneka, v’taher libeinu l’ovedka 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.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.

Barukh atah Adonai, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.

Barukh atah Adonai, who restores Your Divine Presence to Zion.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

Our prayers are the burnt offerings of Zion, Your city, and the proper worship to Jerusalem. The prayer is recited on the kohanim’s behalf.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.

Barukh atah Adonai, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

May our eyes behold Your compassionate return to Zion.

Barukh atah Adonai, who restores Your Divine Presence to Zion.
Sixth B’rakhah:
**Gratitude for Life and Its Blessings**

When the Amida is recited silently, we read this paragraph.

When the Amida 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 Amida is repeated by the leader, by custom remaining seated and bowing slightly.

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

When the Amida is recited silently, we read this paragraph.

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

God’s presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

During the silent Amida, continue with Sim Shalom on page 373.
**Seventh B’rakhah: Prayer for Peace**

**THE PRIESTLY BLESSING**

---

**When the leader recites the Priestly Blessing:**

Our God and God of our ancestors, with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the kohanim, bless us. Our God and God of our ancestors, with the threefold blessing, and to be blessed as it is written, “Look forth from Your holy habitation, from heaven” (Deuteronomy 26:5). The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you as well.” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

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**When the kohanim recite the Priestly Blessing, the leader says the following:**

Our God and God of our ancestors, with the threefold blessing written in the Torah by the hand of Moses Your servant, recited by Aaron and his descendants, the kohanim, bless us.

**Congregation:** Your holy people.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

---

**Kohanim:**

Barukh atah Adonai, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

**Congregation:**

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May Adonai bless and protect you. Amen.

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

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

---

When the kohanim recite the Priestly Blessing, the leader says the following:

May Adonai bless and protect you.

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

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

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When the kohanim recite the Priestly Blessing, the leader says the following:

May Adonai bless and protect you.

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

May Adonai’s countenance be lifted toward you and may Adonai grant you peace.
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 every season and at all times with Your gift of peace.

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

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

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot.

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 every season and at all times with Your gift of peace.

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

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

My God, keep my tongue from evil, my lips from deceit. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot.
The Land of Israel
Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, “I am in the West, but my heart is in the East.” The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in its season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness. May this year be a year of blessing.

The ark is opened and we rise.
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 and Matriarchs:
‡ 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.
‡ Barukh atah Adonai, Shield of Abraham.

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

On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh’mini Atzeret we continue with the prayer for rain on page 377.

With Patriarchs and Matriarchs:
‡ 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.
‡ Barukh atah Adonai, Shield of Abraham.

On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh’mini Atzeret we continue with the prayer for rain on page 377.

The ark is opened and we rise.

On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh’mini Atzeret we continue with the prayer for rain on page 377.
The Prayer for Dew Recited on the First Day of Pesah

THE ASHKENAZIC TRADITION

Our God and God of our ancestors:
Send dew to make Your land lovely.
Send blessing that we may delight in You.
Make grain and grapes abound;
build the city You desire
with heavenly dew—b’tal.

Command dew to provide a good year crowned
with the splendor and glory of the fruits of the earth.
May the city that has become an abandoned hut
become a royal wreath held in Your hands
with heavenly dew—b’tal.

Let dew drift over this blessed earth
and satisfy us with the sweetness of heaven’s blessing.
Let light break through the darkness,
that these stalks grow toward You, with heavenly dew—b’tal.

May dew flow down mountainsides like honeyed juice,
flavoring the choice fruits of Your land.
May our voices rise to sing songs of praise,
as You break the chains of those who plead with You
with heavenly dew—b’tal.

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

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

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

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

for blessing, and not as a curse, amen;
for life, and not for death, amen;
for abundance, and not for famine, amen.

The ark is closed and we continue on page 344 or 356 with
“You sustain the living.”

Send dew. This piyyut is ascribed to Eleazar Kallir (6th–7th century, the Land of Israel). It is a reverse acrostic, with each stanza beginning with the word sha (“dew”) and ending with sha (“with dew”). The intermediate lines of each stanza rhyme.

Each stanza begins by talking about the hoped-for prosperity that the morning dew may bring, but ends by talking about spiritual redemption. Thus, the dew for which we pray is both the morning dew that nourishes grain and fruit and also the “spiritual dew” that refreshes us.

These stalks of bread. The people Israel.

Proceed to our name to be as yours, beloved. The people Israel’s fate and God’s name are inextricably linked.

And the dew to fall. The essence of the Tal liturgy is this proclamation, that the rainy season is over and dew is now needed to sustain agriculture.

In valleys and on hillsides, may God’s trees be sated, granaries be filled with grain, presses with the juice of grapes and olives; may everyone settled in their own land sing as the heavens send down dew.

—SOLOMON BEN GABIR

I shall be like dew to the people Israel.
they shall flourish like lilies…
they shall blossom like the vine…

Ephraim shall say:
“When I respond and look to God I become like a verdant cypress.”
Your fruit comes from Me.

—HOSEA 14:6–9

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

לברכה ועלא קכלי, אומן.
לחיי ולא קכלי, אומן.
לשמך ולא קכלי, אומן.

The ark is closed and we continue on page 344 or 356 with בם יתים.
The following poem is attributed to Solomon ibn Gabirol (1021–1058) and is recited in the Sephardic tradition as a r’shut, the leader’s introduction, to Tal and Geshem.

**THE SEPHARDIC TRADITION**

Goodbye to You, O Rain!
Welcome, Dew!
For God’s deliverance is mighty and brings the dew.
I shall sing my song, express my thoughts, raise my voice to my protector and deliverer.
And from the day I utter these words may dew descend.

Our God and God of our ancestors:
with luminous dew, may the land be illuminated;
with blessings of dew, may the land be blessed;
with gladdening dew, may the land be made glad;
with joy-filled dew, may the land be joyous;
with glorious dew, may the land be glorified;
with choice dew, may the land be chosen;
with dew-filled songs, may the land sing;
with vital dew, may the land be revived;
with goodly dew, may the land prove good;
with the dew of deliverance, may the land be delivered;
with nourishing dew, may the land be nurtured;
with the dew of blessing, may the land be blessed;
with luminous dew, may the land be illumined.

My God, You fashioned my tongue desiring the songs You placed in my mouth, more than any other discourse.
From the first You directed my footsteps toward You.
You gave me a throat that has not dried up from calling to You.
You cleansed my nature to be as white as wool; and so the heart within me did not go astray when it was disturbed.
Be now my protector as yesterday; and so tomorrow too.
For You are my shield, ADONAI.
Do not delay.
L’shoni konanta, elohei va-tz’har,
b’shirim she-santa b’tov mimis-har.
V’hageh akh konanta, te’zahat minish har, v’li garon tazah, b’kori lo nihar.
V’yatsi pilbanata, k’mo zemer tshaar, v’lakhein lo shazah, l’vani bi t’sharar.
Heyeh sitri atah, k’tremal u-k’hi mahaz, u-magini atah, elohei al t’zar.

Eloheinu veilohei avoteinu [v’imoteinu]:
B’tal’lei orah, ta·ir adamah.
B’tal’lei v’rakah, t’vareikh adamah.
B’tal’lei gitah, tagil adamah.
B’tal’lei zimrah, t’zameir adamah.
B’tal’lei hayim, t’chayeh adamah.
B’tal’lei tovah, teitiv adamah.
B’tal’lei y’shuah, t’shio adamah.
B’tal’lei khalkalah, t’khalekh adamah.
Amen.

May Your kindness, ADONAI be upon us, as we have looked to You.
ADONAI, protect us: surely our sovereign will respond to us when we call.
For You, ADONAI our God, are the mighty redeemer who brings down dew as a blessing.

The ark is closed and we continue on page 344 or 356 with “You sustain the living.”