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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 hai v’kavam, she-he-hezarta 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 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 adonai elohenu melekh ha-olam, asher kidshanu 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 sees the Divine—God—for I could not exist and stand before You. Shbirah ata Adonai, rofe k’dama’o sefer ha-mitzvot

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

רפא אתו

According to the rabbis, sleep is a taste of death; thus, when we arise in the morning we recognize the gift of a new day. Eliezer Schweid, a contemporary Jewish philosopher, notes that this and other prayers in this section are phrased in the first-person singular, although most blessings are phrased in the first-person plural. At this initial moment of prayer we have not yet entered a community, but our prayers express our own personal feelings of waking to a new day.

A Prayer to Be in God’s Presence

Yi-tra sh’vatru, re’chatru yilu, nomdu yihu lak’tumenu, a’roo takru. Spread Your wings over us that we may delight in Your Presence this day.

Intenotions 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 aw 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

 моֹדָה אֲנִי לְפָנֶֽיךָ, מֶֽלֶךְ חַי וְקַיָּם מֶֽלֶךְ הָעָלָם, אֲדֹן כְּלַ־הַנּשָׁמוֹת, רִבּוֹן כָּל־הַמַּעֲשִׂים, אֲדוֹן כָּל־הַנּשָׁמוֹת. בָּרוּךְ אַתָּה יהוה, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם, וּמֶֽלֶךְ הָדָעִים, וּמֶֽלֶךְ הָנֶֽפֶשׁ, וּמֶֽלֶךְ הַנּוֹסְחָא, רַבָּה אֱמוּנָתֶֽךָ.

Shbirah ata Adonai, rofe k’dama’o sefer ha-mitzvot

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

שֶׁהֶחֱזַֽרְתָּ בִּי נִשְׁמָתִי בּחֶמְלָה, וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא.

Who crafted the human body with wisdom

This br’akhah is to be recited after taking care of one’s bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.

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

בָּרוּךְ אַתָּה יהוה, רוֹפֵא כׇּל־בָּשָׂר וּמַפְלִיא לַעֲשׂוֹת.

Who restores the soul to the lifeless form

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

גָּלוּי ויָדֽוּעַ לִפְנֵי כִּסֵּא כבוֹדֶֽךָ שֶׁהֶחֱזַֽרְתָּ בִּי נִשְׁמָתִי בּחֶמְלָה, וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבוֹא.

Who crafted the human body with wisdom

This br’akhah is to be recited after taking care of one’s bodily functions (Babylonian Talmud, Berakhot 60b). Upon waking in the morning, we are conscious, first of all, of the proper functioning of our bodies.
Shabbat is also dedicated to study. Even before the destruction of the Temple, the Torah reading and commentary had been a central part of Shabbat worship. To emphasize the place of study and the special qualities of the day, on Shabbat, as at no other time, seven people are called to the Torah—whereas even on the Day of Atonement, the holiest day of the year, only six may be called.

Finally, a service is added to Shabbat, Musaf, marking the day with its own special gift. Indeed, in Temple times an extra sacrifice—called a musaf—was brought on Shabbat and festivals; the liturgy not only recalls that special service, but also remarks on the special quality of the day.

And as with all the focal points of Shabbat— evening, morning, and afternoon—a meal follows the service, for the fullness of the day is not experienced through its soulfulness alone, but through the integration of soulfulness with physical pleasure.

Shabbat celebrates the seventh day of creation; it is a day for relishing the beauty and grandeur of the natural world, and for feeling a sense of fullness, satisfaction, and joy in being alive. Sometimes, merely ceasing our labors allows our souls to speak, to sing, and we turn to the Creator, filled with thankfulness, yearning to express those feelings. At other times, it is the joining with our community, singing with them, praying alongside them, celebrating with them, that awakens our own sense of gratitude.

Thus the ancient rabbis declared that one might taste the world of future promise on this day.
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 hasdekha, aneini be-emet yishekha.
Va-ani esh-tahaveh v’erekh l’fanekha shahar v’gam arbi.
Va-ani t’filati l’kha, Adonai, eit ratzon.

Respond to me, Adonai, I love Your house, the place where Your glory dwells. At dawn I seek You, my refuge, my haven; morning and evening, to You I pray, facing Your greatness, I am awed and confused, yet, You treasure the sound of human song; what power the spirit within me? Moré bykeshcha avakesh·kha tzuri u-misgabi Elohim b’rov h’asdekha, aneini be-emet yishekha.

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.

Shahar vakhesha ha’tzuri u-misgabi erokh l’fanekha shahar v’gam arbi.
Lifnei g’dulecha emod v’sheha
ki ein’kha tirer kol mash’vot libi.
Mah zeh asher yahal ha-lev v’halashon
la’asot u-mah ko’ah ruhi bi’tokh kirbi.
Hinei l’kha titav zimat enosh al ken
od’kha b’od tiyeh nishmat eloah bi.

As for me, through Your great kindness I enter Your house; in awe of You, I bow toward Your holy sanctuary. The words were uttered by the gentle prophet Balaam, who had been hired to curse Israel but instead blessed them. 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 10b, for instance). Interestingly, we enter the synagogue with the words 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.

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.

Shahar vakhesha ha’tzuri u-misgabi erokh l’fanekha shahar v’gam arbi.
Lifnei g’dulatecha emad v’be’olah
ki ein’kha tirer kol mash’vot libi.
Mah zeh asher yahal ha-lev v’halashon
la’asot u-mah ko’ah ruhi bi’tokeh kirbi.
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Mah zeh asher yahal ha-lev v’halashon
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Siddur Lev Shalem for Shabbat and Festivals
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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.

Teach me, God,
to bless and to pray
for the secret within the
unfolding leaf,
the glow of a ripening fruit,
how precious is Your kindly love, God,
so may my soul wrap itself in the light of Your Presence.

Just as I wrap my body in a tallit,
may my soul wrap itself in the light of Your Presence.

How precious is Your kindly love, God,
that human beings are sheltered in the
shadow of Your wings!
They are sated with the abundance in Your house;
You give them drink from Your delightful streams.
You are the source of life; in Your light do we see light.

Let my lips know how
to sense,
to see,
to fail.

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.

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

Let me praise Adonai eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’tzivanu l’hitateif ba-tzitzit.
Barukh atah Adonai eloheinu melekh ha-olam, asher kid’shanu b’mitzvotav v’tzivanu l’hivateif ba-tzitzit.

Pour out Your love to those who would know You,
and Your righteousness to those whose hearts are true.

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Pour out Your love to those who would know You,
and Your righteousness to those whose hearts are true.
**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’havh|.|in bein yom u-vein lailah.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani b’tzalmo.
Barukh atah Adonai eloheinu melekh ha-olam,
she-asani ben/bat horin.
Barukh atah Adonai eloheinu melekh ha-olam,
pokei-ah irrim.
Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.

---

**Imitating God**

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

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**Who Gives Sight to the Blind**

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

Rabbi Benjamin said: We are all blind until the Holy One enlightens our eyes, as the Bible records (Exodus 33:18, 19). The ancient rabbis commented on the verse, “You shall follow Adonai your God…” to teach us how to defend those who are unjustifiably “bound.” The ancient rabbis commented on the verse, “You shall follow Adonai your God…” (Deuteronomy 13:2)—just as God is kind and loving, so should you; just as God is patient, so should you be, as it is written, “You shall make yourselves holy, for I, Adonai your God, am holy” (Leviticus 19:2).

---

**Who Creates a New Day**

We rise.

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who enables the bird to distinguish day from night,
who made me in the divine image,
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Barukh atah Adonai eloheinu melekh ha-olam,
malbish arumim.
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, who acts with kindly love to the people, so may we act with kindness. Barukh atah Adonai eloheinu melekh ha-olam, who is the biblical warrant for the splitting of the primal waters. Barukh atah Adonai eloheinu melekh ha-olam, she-asah li kol tzorki. Barukh atah Adonai eloheinu melekh ha-olam, roka ha-aretz al ha-mayim. Barukh atah Adonai eloheinu melekh ha-olam, ha-meikhin mitzadei gaver. Barukh atah Adonai eloheinu melekh ha-olam, ozer yisrael bigvurah. Barukh atah Adonai eloheinu melekh ha-olam, oter yisrael b’tifarah. Barukh atah Adonai eloheinu melekh ha-olam, zokef k’pufim. Barukh atah Adonai eloheinu melekh ha-olam, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who removes sleep from my eyes and slumber from my eyelids. Barukh atah ADONAI, who acts with kindly love to the people, so may we act with kindness. Barukh atah ADONAI eloheinu melekh ha-olam, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

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May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.

May it be Your will, our God and God of our ancestors, who crowns the people Israel with glory, who strengthens the people Israel with courage, who has provided for all my needs, who stretches out the earth over the waters, who straightens those who are bent, who releases the bound, and who gives strength to the weary.
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 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 foolish as lacking sense. What are we? What is our life?

A person should always keep his name (Talmud of the Land of Israel, Berakhot 1:4). The phrase is mentioned in the Babylonian Talmud as forming an essential formula of confession (Yoma 87b). Originally it was part of the Yom Kippur liturgy, but it was thought to be appropriate to be recited daily. Throughout the Middle Ages it was a custom of the pious to rise in the middle of the night to pray and study; this was thought to be a time when God’s mercy could especially be called upon. This prayer became part of that nightly ritual, which included a confession of sins and a plea for forgiveness. Its place in this part of the prayerbook is a remnant of this penitential custom.

What is at stake in our lives is more than the fate of one generation. In this moment we, the living, are Israel. The tasks begun by the patriarchs and prophets, and carried out by countless Jews of the past, are now entrusted to us. No other group has superseded them. We are the only channel of Jewish tradition, those who must save Judaism from oblivion, those who must hand over the entire past, are now entrusted to us. No other group has prophesied, and carried out by countless Jews of the moment we, the living, descend from you... (Genesis 35:11–12). Isaac, though, was named by God in the womb (17:19) and so once when he wrestles with the angel, and then again when God appears to him at Bethel as he is about to descend to Egypt and blesses him: “Be fertile and increase; a nation, yes, an assembly of nations, shall descend from you...” (Genesis 35:11–12). Isaac, though, was named by God in the womb (17:19) and so always kept his name (Talmud of the Land of Israel, Berakhot 1:4).

A PERSON SHOULD ALWAYS BE IN AWE OF HEAVEN. This passage is taken from the 1st-millennium midrash Seder Eliyyahu Rabbah (chapter 19). The midrash is interpreting Isaiah 33:18, “Your heart shall murmur in awe.”

What are we? What is our life? Our firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You. Your firstborn son, whom You renamed Israel and Jeshurun because of the love You bore him, and the delight he gave You. For the sum of our deeds is chaos; the wise seem foolish, the foolish as lacking sense. What are we? What is our life? "The world was created for me." The other should read, “I am but dust and ashes.” The other should read, “I am but dust and ashes.” The other should read, “The world was created for me.” The other should read, “I am but dust and ashes.” The other should read, “I am but dust and ashes.” The other should read, “I am but dust and ashes.” The other should read, “I am but dust and ashes.”

Descendants of Abraham

A person should always keep his name. The phrase originates in 2 Chronicles 7:17. TO WHOM YOU MADE A PLEDGE. In some traditions, the biblical passage of the binding of Isaac is read before this prayer. After the binding of Isaac, the angel promises Abraham in God’s name, “I will bestow My blessing upon you and make your descendants as numerous as the stars of heaven and the sands on the seashore; and your descendants shall seize the gates of their foes. All the nations of the earth shall bless themselves by your descendants because you have obeyed My command” (Genesis 22:17–18).

Another name for the people Israel (Deuteronomy 32:15, Isaiah 44:2). It is derived from the word meaning “upright.”

Living with Life’s Tensions

We are caught in the tension between our roles as unique beings capable of great accomplishment, and the knowledge that we are mortal and that our fate is to die and disappear. Prayer helps mediate this tension by impressing on us a sense of thankfulness for the gift of life, the gift of a single day.
Therefore it is our duty to thank You and glorify You, to bless and sanctify and praise Your name.

- How blessed we are:
  - how goodly 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’mayisrael, Adonai eloheinu Adonai ehad.

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 gladdened — 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 may ADONAI grant you peace.

Barukh atah ADONAI eloheinu melekh ha-olam, who gives the Torah.

Barukh atah ADONAI eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

Barukh atah ADONAI eloheinu melekh ha-olam, who has expanded through the Middle Ages (Mishneh Torah, Hilkhot Matnot Aniyim), and variations are extant based on the Babylonian Talmud, Kiddushin 39b.

Barukh atah Adonai eloheinu melekh ha-olam, who chose to give His Torah to Israel.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who instructed us to engage with the words of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

The blessing is not phrased “to learn Torah,” as if Torah were something fixed that one could acquire. When we “engage” with Torah we become active participants: querying it, drawing out its implications, and incorporating its teachings into our lives.

TO KNOW YOUR NAME

The ancient rabbis categorized three types of study: biblical study (mikra); study of the oral tradition, which became codified in the Mishnah (circa 225 C.E.); and study of the elaboration of that tradition (called in Aramaic g’mara and in Hebrew talmud). Versions of that process constitute the Talmud of the Land of Israel (edited until the year 425 C.E.) and the Babylonian Talmud (edited in the 6th–7th centuries C.E.). Having recited the blessings over studying Torah, one should then proceed to engage in study—and the traditional liturgy immediately offers examples of these three kinds of study.

LEAVING THE PRODUCE AT 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.

AND BESTOW UPON YOU KINDNESS

The purpose of saying blessings over the Torah is to remind us that study—and the traditional liturgy immediately offers examples of these three kinds of study.

The list from tractate Kiddushin begins with the simplest of acts.

And Bestow Upon You Kindness

Some say the meaning of the phrase in the Priestly Blessing is that God will look kindly on you and grant you that which you wish. Others interpret the phrase to mean that God will bless you so that you are treated with kindness by others.

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

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

Barukh atah Adonai eloheinu melekh ha-olam, who has provided us with a path to holiness through the study of Torah.

The blessings before study are treated with kindness.
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.

Pirkei Avot 6:6

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,
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.

Pirkei Avot 6:6

ADDITIONAL PASSAGES OF STUDY

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).

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

Twenty-four

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:

ברכות

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טוב

ויום

לשבת

שחרית

39

108

Siddur Lev Shalem for Shabbat and Festivals

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The students of Rabbi Ishmael interpreted the words of Jeremiah: “For My words are like fire,” Adonai says, “and as a hammer that splits a rock” (Jeremiah 23:29)—just as a hammer splinters the rock into numerous fragments, so too are the words of Torah open to many meanings.

—BABYLONIAN TALMUD

The Act of Interpretation

The Hasidic master Elimelekh of Lizhensk connected these thirteen methods of interpretation to the Thirteen Attributes of God found in Exodus 34, which describe God as full of love, kindness, and forgiveness (see page 323); in fact, both of these texts are referred to in Hebrew as the Sh’losh Esreih Midot, the Thirteen Principles of love, kindness, and forgiveness (see page 323). The students of Rabbi Ishmael, their interpreters of Torah have strives to embody the love, kindness, and forgiveness which are referred to in Hebrew as the Sh’losh Esreih Midot, the Thirteen Attributes of God found in Exodus 34. If they endeavor to bring both blessing and pain to the Jewish people. If they strive to embody the love, kindness, and forgiveness of the Thirteen Attributes in their own lives, then when they interpret the Torah according to the Thirteen Principles of Rabbi Ishmael, their teaching will be a teaching of the Torah according to Rabbi Ishmael. The Baraita/Teaching of Rabbi Ishmael is ascribed to Rabbi Ishmael of the early 2nd century C.E., although it was probably written many centuries later. It was appended to the Sifra, the halakhic midrash on Leviticus, as an introductory first chapter to that work. The text attempts to codify the hermeneutic principles by which the early rabbis interpreted biblical law. Such interpretation was (and is) necessary in order to harmonize seemingly contradictory verses, and to expand the applicability of the law to circumstances not specifically mentioned in the Torah, or to newly arising situations and contexts. Some of these rules represent commonly accepted hermeneutic principles in the ancient world. Studying these rules at the beginning of one’s Torah learning, as well as an introduction to the expansive role of Torah learning, as well as an affirmation of both the role and limits of human interpretation in relation to divine revelation.

In accordance with these teachings, a number of scholars have attempted to codify the hermeneutic principles in the ancient world. Studying these rules at the beginning of one’s Torah learning, as well as an affirmation of both the role and limits of human interpretation in relation to divine revelation.

### 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.**

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, 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 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.

The Baraita/Teaching of Rabbi Ishmael

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

The Thirteen Attributes of God found in Exodus 34, which describe God as full of love, kindness, and forgiveness (see page 323), are referred to in Hebrew as the Sh’losh Esreih Midot, the Thirteen Attributes of God. If the specification is needed to clarify an ambiguity in the general rule, then the specification teaches something about the general rule.

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, then the general rule is restated, the law must be interpreted in terms of the specific limitation.

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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:

א ►יְהִי רָצוֹן מִלּפָנֶֽיךָ, יהוה אֱלֹהֵיכֶֽם. לֹא תִשָּׁוָֽי קָדְעֵל, וּלֹא תַעֲשֵֽׂה שָֽׂלֹשׁ עָלַי, וּלֹא תַעֲמֹד עַל דָּמֵֽךְ. וּלֹא תַעֲמֹד עַל דָּמֵֽךְ וּלֹא תַעֲשֵֽׂה שָֽׂלֹשׁ עָלַי, וּלֹא תַעֲמֹד עַל דָּמֵֽךְ. וּלֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. וּלֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. לֹא תַעֲמֹד עַל דָּמֵֽךְ. L网民 and the second as leader of the service in the Temple. The midrash records that Aaron would go from tent to tent and make peace between those Jews who were fighting among themselves (Avot D’Rabbi Natan, version A, chapter 12). The midrash thus sees the priestly role not only as ritualistic but also as embodying important qualities worthy of emulation. Similarly, the vision of the restored Temple is of a place not only of renewed ritual but of universal peace, as well.

Talmud Torah

The talmudic method of argumentation, its citation of multiple sources, leads to the moderation of authority claims and the claims for truth in general. The play of alternatives in the Talmud—alternative interpretations, alternative rulings, alternative sources—is a sign of moderation. Even when the play of alternative interpretations gives preference to some claims over others, those that are denied will not be forgotten. The reader is always left with the impression that alternatives were available and that someone thought these alternatives to be reasoned and intelligent. Their echoes will always be a reminder that the conclusions, even when accepted, are not self-evident.

Thus, even when it renders decisions or favors particular interpretations, the Babylonian Talmud makes it clear that the process, and not the conclusion, is its utmost concern. It makes a mitzvah out of studying, talmud torah, and admits thereby that in the human encounter with the divine will, human understanding, and human interpretation—however imperfect—is in fact of equal value with the divine will itself.

—DAVID KRAEMER (adapted)
Kaddish D’Rabbanan

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 acknowledged forever and ever!

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.

May the one who creates peace on earth and to all Israel [and to all who dwell on earth], extolled and acclaimed—though God, who is blessed, b’reih hru, 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 God’s great name be acknowledged and worshipped, exalted and honored, extolled and acclaimed—though God, who is blessed, b’reih hru, is truly [on Shabbat Shuvah we substitute: 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 God’s great name be acknowledged and praised, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

And we say:

Let those who have read or heard the teaching of a text based on Torah.

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 God’s great name be acknowledged and praised, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

And we say: Amen.
As my enemies gather against me,
all who commit evil will be scattered.
Surely Your enemies, ADONAI, surely Your enemies will perish;
but You, ADONAI, are exalted for all time.
only to be destroyed forever—
how subtle Your designs!
How wonderful are Your works, ADONAI,
and I shall sing of Your handiwork.
You gladdened me with Your deeds, ADONAI,
Finger the lute, pluck the harp, let the sound of the lyre rise up.
Some congregations recite Mourner’s Kaddish here; see page 121.

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;
To proclaim Your love at daybreak, Your faithfulness each night.

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

You gladdened me with Your deeds, ADONAI,
Finger the lute, pluck the harp, let the sound of the lyre rise up.

As a wild bull raises up its horn,
You raised my head high, anointed it with fresh oil.
The arrogant do not understand 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’erez balvano yisgeh.
Sh’tulim b’veit Adonai, b’h|.|atzrot eloheinu yafrih|.|u.
Od y’nunun b’seivah, d’sheninim v’ra-ananim yihyu.
L’hagid ki yashar Adonai, tzuri v’lo avlah bo.

Some congregations recite Mourner’s Kaddish here; see page 121.
One Thing I Ask
The Hasidic master Levi Yitzhak said: I am no more than 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 beneath our masks of self-sufficiency and confidence, increasingly aware of our vulnerabilities, failings, and doubts.

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 staunchest thing on which one can depend. It is when this paradox lies the essential understanding of the faith: the holy is diaphanous, thin, fragile, yet the spiritual is more significant in the realm of the mate-
ories emerging on bravura. Little by little, our 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 beneath our masks of self-sufficiency and confidence, increasingly aware of our vulnerabilities, failings, and doubts.

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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 food to sustain people’s lives.

The trees God made are sated, too:
and food to sustain people’s lives.

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

THAT BREAD MIGHT COME FORTH FROM THE EARTH

The language of this verse inspired the wording for the b'rakhah recited before eating bread.

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).”

FOLIAGE דַּעַלָּב. This is the only place in the Hebrew Bible where this word appears; thus, its meaning is conjectured.

BREAD ... FOOD lehem. 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, levem became synonymous with “food.”

THAT BREAD MIGHT COME FORTH FROM THE EARTH

The language of this verse inspired the wording for the b’shah 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 sii; anokhi esmah badonai.
Yitami hata'im 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.
Pesah

It took God but six days to create the world; it took my mother at least twice that long to prepare for Passover. At the seder on the first night she would often doze from a mild case of exhaustion.... Yet as we approached the recitation of the ten plagues, she would invariably bestir herself to protect her turf. The custom to remove a drop of wine from our cups at the mention of each plague was enacted in our household symbolically.... Thus as we enumerated the plagues together we made no more than a pretense of dipping a forefinger into the wine to spill a drop on the table.

The meaning of this unmannered gesture is.... quite profound. While each plague may have weakened his resolve, it was the devastation wrought by the death of the firstborn.... that ended all resistance.... The drop of spilled wine at the seder signifies a diminution of our joy. We are mindful that redemption for Israel inflicted loss of life on the Egyptians.... Jews temper their celebration with a dose of compassion. Each plague killed some of God’s creatures. This ritual of self-transcendence is part of a larger matrix.... God chose Abraham to be a blessing for humanity, and hence Jews will ultimately be judged by how they treat the other. Is that not why his descendants had to endure slavery before they could take possession of the Land? The social ethic of the prophets challenges the arrogance of all victors, Jewish as well as gentiles.

—ISMAR SCHORSCH

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 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 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 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 olam hasdo
for God’s love endures forever
who led the people in the wilderness,
smiting great kings,
slaying mighty kings:
Sihon, King of the Amorites,
Og, King of Bashan;
ki olam hasdo
for God’s love endures forever
who remembered us when we were laid low,
and rescued us from our foes;
ki olam hasdo
for God’s love endures forever
► who provides bread for all flesh;
ki olam hasdo
for God’s love endures forever
give thanks to God in heaven:
ki olam hasdo
for God’s love endures forever.

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

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

PSALMS FOR FESTIVALS

Early prayerbooks recommend that on festivals, special psalms appropriate for these days be recited. Tractate Sofrim, a late and minor tractate of the Talmud, notes that on the festivals the Levites recited alternative psalms, instead of the regular psalm of the day (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 olam hasdo occurs twenty-six times, which is the numerical equivalent of God’s name, יהוה (God ha-vav-vav).

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.
ON SHAVUOT: PSALM 119 (selected verses)

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

Happy are they whose way is integrity, who walk in the path of God’s Torah.

Praised are You, ADONAI; teach me Your laws.

Open my eyes that I may see the wonders of Your Torah;
help me to understand the way of Your decrees,
that I may speak of Your wonders.

How I wish that You would guide me in the path of Your mitzvot;
I would delight in Your mitzvot, for that is what I love.

Amidst my difficulties, this is my comfort: Your words have revived me;
the world is filled with Your love and kindness—teach me Your laws.

Give me insight and discernment, for I put my trust in Your mitzvot.
With Your love and kindness renew my life,
that is how I wish that You would guide me in the path of Your mitzvot.
Those who love Your Torah find great peace.

With Your love and kindness renew my life,
that is how I wish that You would guide me in the path of Your mitzvot.
Those who love Your Torah find great peace;

Your righteousness is forever and Your teaching is truthful.
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.

May I live, and praise You, and may Your teachings be my support.

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

Psalms 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.

Let wisdom speak in their hearts
and justice light up their eyes.
Let all of them feel your presence
and sing out in the fullness of joy.

—STEPHEN MITCHELL
Psalm 65: An Interpretive Translation
ON SH’MINI ATZERET, THE EIGHTH DAY OF ASSEMBLY: PSALM 65
On Simhat 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,
to dwell in Your domain—
we shall be sated with the goodness of Your house,
Your holy sanctuary.

With wonders, You will respond justly, our rescuer, God.

Protector of the very ends of the earth
and the distant seas,
girded in strength—Your might formed mountains.

You calm the roar of the sea, the roaring of its waves,
and the meadows burst into lushness,
the meadows fill up with the valleys are clothed with grain.

The hills are covered with sheep;
the earth.

You crown a year with Your goodness;
and ready to bring forth fruit.

You make her soil rich and
softening her with showers,

They stand up and shout
at the gates of morning and
are overawed by your wonders;

People to the ends of the earth
nations.

you calm the turmoil of the
nations.

Every day you appear to us
reveal your grandeur on
the heights are encircled with joy.

You forgive our transgressions.
Blessed are they whom You choose to draw close,
to dwell in Your domain—
we shall be sated with the goodness of Your house,
Your holy sanctuary.

With wonders, You will respond justly, our rescuer, God.

Happy are those who find you
which renews us and makes
boundless mercy,
to thank you for your
giver of all good things,
It is fitting to praise you, Lord,

You crown a year with Your goodness;
and the meadows burst into lushness,
the meadows fill up with the valleys are clothed with grain.

The hills are covered with sheep;

You calm the roar of the sea, the roaring of its waves,
and the meadows burst into lushness,
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They stand up and shout
at the gates of morning and
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People to the ends of the earth
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you calm the turmoil of the
nations.
Psalm 30: An Interpretive Translation

...Sing to the Lord you who love God; thank God from the depths of your hearts.

For though God may seem to be absent, in God’s presence is eternal life.

Therefore my soul blesses God with every breath that I take.

My song will thank God forever, and my silence will be filled with God’s praise.

—Stephen Mitchell

FOR THE MORNING: PSALM 30

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

I raise my voice to praise You, Adonai, for You have lifted me up and not allowed my enemies to rejoice over me.

Adonai my God, I cried out to You and You healed me.

Adonai, You raised me up from Sheol, You gave me life and did not let me descend into the pit.

Sing to Adonai, faithful people; praise God, as you pronounce God’s name. Surely God’s anger lasts but for a moment, and when God is pleased, life is granted.

One may lie down crying at night, but wake in the morning with joyful song. I had said when I was tranquil, “I shall never be undone.”

Adonai, when it pleased You, You made me a mountain of strength, but when You hid Your face, I was terrified.

I called to You, Adonai; I pleaded before my Master: “What would be the gain, were I to go down to the grave? Can dust praise You? Can it speak of Your truth?”

Hear me, Adonai, and be kind to me; be my helper, Adonai.”

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

THE HOUSE OF THE LORD

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

Siddur Lev Shalem for Shabbat and Festivals
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Holding On and Letting Go

Hold on and let go.
On the surface of things contradictory counsel. But one does not negate the other.
The two are complementary, dialectical

Hold on—death is not the final word
The grave no oblivion.

Hold on in Kaddish, yahrzeit, Yizkor.
No gesture, no kindness, no smile evaporates—
Every kindness, every moment—
our hands.

The flow of life—
the divine process gives and takes
returns and creates.

Return the dust to the earth
not to bury hope but to resurrect the will to live.

—Harold M. Schulweis

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, extolled and acclaimed—though God, who is blessed, B’rakh ha, is truly [on Shabbat Shuvah we add: far] beyond all acknowledgment and praise, or any expressions of gratitude or acknowledgment and praise, or any expressions of gratitude or acknowledgment and praise, or any expressions of gratitude or acknowledgment and praise, or any expressions of gratitude or acknowledgment and praise.

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

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

Mourners and those observing Yahrzeit:
Yitgadal v’yitkadash sh’mei raba, b’alma di v’ra, kiruteih, v’yanlikh malkhuteih b’hayekhon u-v’ymeikhon u-v’hayei d’khel beit yisrael, ba-agala u-vizman kariv, v’imru amen.

Congregation and mourners:
Yhei sh’mei raba m’varakh l’alaman u-falemei almana.

Mourners:
Yitbarakh v’yi’ratabah v’yi’tpa-ar v’yi’tromam v’yi’tnasei v’yi’t-hadar v’yi’taleh v’yi’t-halal sh’mei k’dudsha, b’rakh hu, leïla min kol [on Shabbat Shuvah we substitute: leïla leïla mikol] birkhata v’shirata tushb’hata v’nemamta da-amarot b’alma, v’imru amen.

Yhei sh’lama raba min sh’maya v’haiyim aleinu v’al kol yisrael, v’imru amen.

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

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

Mourners and those observing Yahrzeit:
Yit’khol v’khatshu’ sh’mu raba, b’alikom. Caru’a, b’pirkei melakhotei lehi yomei yitzemnah, b’natiyelik tu’karon, v’shallo’le kom ha’oris, v’imru amen.

Congregation and mourners:
Yad shemu raba me’aruf l’elu’ leh’elumi teleumi.

Mourners:
B’rakah shem yeshu’ah v’khatshu’ sh’mu raba, b’pirkei melakhotei lehi yitzemnah, b’natiyelik tu’karon, b’shulma’l kom ha’oris, v’imru amen.

Congregation and mourners:
Avtor b’rakah shem yeshu’ah v’khatshu’ sh’mu raba, b’pirkei melakhotei lehi yitzemnah, b’natiyelik tu’karon, v’imru amen.

Amen.

MOURNER’S KADDISH.
It is sometimes difficult for a mourner to reintegrate into a community after the loss of a close relation. Equally, it may be difficult for the community to know how to receive a mourner in its midst. In reciting the Kaddish, the mourner takes a formal role in relation to the community. The mourner is able to say: “I am here in your midst, praying alongside you”; and the congregation can respond: “Along with you, we all turn our eyes to God.”

The prophet Ezekiel remarks that after great tragedy, God’s name will become great throughout the world (38:23): with some grammatical changes, these are the first words of the Kaddish. By the end of the Mourner’s Kaddish, whatever our loss, whatever tragedy we have suffered, we look to God in hope and we hold on to a vision of some moment when we all may be at peace.

шуטרית לשבת ושבועות בברכות ובפיות/how to receive a mourner in its midst. in its midst. in reciting the Kaddish, the mourner takes a formal role in relation to the community. the mourner is able to say: “I am here in your midst, praying alongside you”; and the congregation can respond: “Along with you, we all turn our eyes to God.”

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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 (יהודה) the Holy One, until Leah came and praised God. For she said: “This time will I praise and thank (יהודה) Adonai” (Genesis 29:35), giving the name “Judah” (יְדֻאָה; y’hudah) to her newborn son. Thus, the name “Judah,” derived from “Judah,” means “thankful.”

—BABYLONIAN TALMUD

Creating Through Speech

Just as divine speech created the world, so too with human speech: what we give voice to becomes more substantive, more real. Prayer, like all human speech, is a creative act. The prayers that we utter shape our inner lives. Our words give shape to our inner lives. Our inner lives are what we give voice to in prayer.

Blessed are the ones who give voice to

Barukh hu. Blessed be the One.

Blessed are the ones who created the world.

Barukh sh’mo. Blessed be the divine name.

Blessed are the ones who speak and it is done.

Barukh hu.

Blessed are the ones who speaks and fulfills.

Barukh sh’mo.

Blessed are the ones who has compassion for the earth.

Barukh hu.

Blessed are the ones who has compassion for all creatures.

Barukh sh’mo.

Blessed are the ones who sends a just reward to those who revere the Divine.

Barukh hu.

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

Barukh sh’mo.

Blessed are 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.

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It is customary to stand for the opening and closing brakhot of P'sukei D'zimra.

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Blessed are the ones who give voice to

Barukh hu.

Barukh sh’mo.

Barukh hu.

Barukh sh’mo.

Barukh hu.

Barukh sh’mo.

Barukh hu.

Barukh hu.

Barukh hu.

Blessed are the ones who create the world.

Blessed are the ones who called the world into being.

Blessed are the ones who is eternal, who exists forever.

Blessed are the ones who redeems and rescues.

Blessed are the ones who has compassion for all creatures.

Blessed are the ones who created the world, so too called the world into being.

Blessed are the 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, 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.
Morning Praise

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 your name; I, too, desire the same.
Seek ADONAI, acclaim God, seek ADONAI, call out in God’s name.
Remember the wonders God wrought, God’s marvelous deeds and judgment.
Sing to God, a talent instilled in them by God.
You endow birds with the talent to sing, who daily sing to the creator on high.
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You endow birds with the talent to sing
You name I, too, desire the same.
Birds wake the world chirping aloud, their name; I, too, desire the same.
Seek ADONAI, acclaim God, seek ADONAI, call out in God’s name.
Remember the wonders God wrought, God’s marvelous deeds and judgment.
Sing to God, a talent instilled in them by God.
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You endow birds with the talent to sing
You name I, too, desire the same.
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, but the land shall remain firm and not shaken.

Let the heavens be glad and the earth rejoice.

Yism’hu 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.”

1 Chronicles 16:8–36

For the gods of the nations are man-made idols, surround Israel. The biblical author is describing the pagan world surrounding Israel.

Then all the people responded, "Amen."
An Anthology of Verses from Psalms: The Redemption of the People Israel

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

> Exalt Adonai, our God, and bow down at God’s holy mountain, for Adonai our God is holy.

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

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

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

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

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

May God be blessed.

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

The People Israel

Israel exists not in order to be but in order to dream the dream of God. Our faith may be strained, but our destiny is anchored to the ultimate. Who can establish the outcome of our history? Out of the wonder we came and into the wonder we shall return.

—Abraham Joshua Heschel

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

The first two verses are taken from Psalm 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 בקשתו paredת אלולא الشركة. Literally, “bow down at God’s footstool.” In the ancient Near East, one prostrated oneself at the footstool of the king as a sign of obeisance.

GOD, WHO IS COMPASSIONATE אֵל נְקָמוֹת. Psalm 78:34. This is one of the most frequently quoted verses in the liturgy, perhaps because it is the clearest possible statement about God’s mercy. Mercy, not punishment, is fundamental to God’s nature. The entire verse has thirteen biblical verses in it, perhaps because it is the clearest possible statement about God’s nature.

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


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

YOUR HOLY PLACES מַשָּׁמְרֵי שִׁירֵי. 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 אֵל נְאִים. Psalm 94:1–2. The context in the psalm makes clear that God’s wrath is invoked against those who behave immorally—oppressing the poor, the widow, and the stranger.

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

Siddur Lev Shalem for Shabbat and Festivals Copyright © 2016 by the Rabbinical Assembly
Deliverance
Why am I not a flower,
a human flower?
Bless me, bless my spirit
with tenderness instead of
allowing love and good luck,
giving light to this world
always,
gifting love and good luck,
giving light to this world
allowing smiles instead of
with tenderness instead of
Bless me, bless my spirit
Why am I not a flower,
Deliverance

Deliver and bless this people,
whom You have made Your own;
shepherd them and exalt them forever.
Hoshia and amehka u-arekh et nabalekha,
u-reim v’asemim ad ha-olam.
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 Tzva’ot is with us.
The God of Jacob is our protection.
Adonai deliver us!
Surely our sovereign will respond to us
in the hour of our calling.
Deliverance is Yours, Adonai;
Deliverance is Yours, Adonai.

Ashrei hagever et dov atonenu.
Blessed is the people
whose God is Adonai.
Blessed is the people
whose God is Adonai.
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Blessed is the people
whose God is Adonai.
Blessed is the people
whose God is Adonai.

Deliverance is Yours, Adonai;
Adonai, deliver us!
May Your love and kindness be with us, Adonai,
Joyous the people who are so favored;
Open your mouth and I will satiate you.
Sibilah u-naseim ad ha-olam.
Surely our sovereign will respond to us
in the hour of our calling.
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whose God is Adonai.
**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 understand the language of beasts and birds: not hear a snort as a lament, the language of beasts and birds:

When the words that I speak are the same as the promptings of my heart, then my voice is pleasing to God.

—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 mistated, plaint of the heart. Creation, now incomplete because of the rent in the human soul, can be made whole again, can be completed, as God faces the human, hears our speech, and forgives us. 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’nimah, m’shivat nafesh, eidut Adonai ne’emanah, mahitam peti, pikudei Adonai y’sharim, m’samh’ei lev, mitzvot Adonai barah, me’irat einayim, yirat Adonai t’horah, omedet la-ad, mishp’tei Adonai emet, tzadku yah|.|dav, mishp’tei Adonai emet, tzadku yah|.|dav,

more precious than gold, than the finest gold, sweeter than honey and drippings of the honeycomb. Truly, Your servant strives to be mindful of them—their observance is of such consequence.

Who can discern one’s own errors? Cleanse me of those I am not even conscious, and restrain Your servant from willful sins—let them not rule me. Then shall I be innocent, untainted by grave transgression.

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

*Psalm 19*

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**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, their reverberation travel over the entire earth, their message reaches the very edges of the world. In heaven’s midst, there is a tent for the sun, there is a tent for the moon, the north opens, and the south closes. The speech of God is wondrous, true, pleasing, right, fair, and right.

God faces the human, hears our speech, and forgives us. Prayer, the articulation of the human heart, has the power to effect this turning. It can initiate the reconciliation of God and creation—then I, in all my so very human self‑contradictions, may be affirmed. God, who knows all and sees all, can understand my intent and find me, like the rest of creation, good.

**PSALM 19.** Psalm 19 is the first of seven psalms (here indicated with Hebrew letters alef, bet, etc.) added for Shabbat and festivals. This psalm is composed of three parts: the first celebrates the magnificence of creation, especially the light of the sun; the second is a hymn to Torah, God’s teachings; and the third is a personal plea by the psalmist for God’s tolerance of human shortcomings.

The heavens tell of the magnificence of creation, especially the light of the sun; the second is a hymn to Torah, God’s teachings; and the third is a personal plea by the psalmist for God’s tolerance of human shortcomings.

The universe is pictured as alive, singing the praises of God and all that God has created. Many different verbs are used to describe speech: the heavens “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 it has the capacity to be sinful.

The teaching of Adonai literally means “teaching.” In later Judaism the word refers to the Five Books of Moses, but in biblical parlance it simply means “instruction” and is frequently used for divine instruction. The first two verses in the series speak in general terms of God’s teaching and covenant; the next two, of the specific precepts and laws; and finally, the last two speak of ritual observance and the administration of justice.

The Covenant of Adonai. The first Hebrew word is used in the Bible to identify the tablets, luhot ha-erit, on which the Ten Commandments were written.

More Precious than Gold. The poet has used six phrases to describe God’s teaching; this seventh phrase is climactic, describing the fullness and wonder of the totality.

Willful Sins. This is how later Jewish interpreters understood the verse: willful sins are here contrasted with unconscious ones, and the poem’s entire focus is on internal states. But many modern scholars translate the word as “enemies,” in which case the verse would read: “Separate me from enemies, that they not rule over me; then I shall remain innocent, free of great transgression.” Enemies might tempt one to act out of anger, seek vengeance, destroy, or even kill.

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

The hea
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 in 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.

Those who look to God become radiant, their faces will never be darkened with shame.

The eyes of ADONAI are on the righteous; ADONAI is close to the broken-hearted, rescuing those who are downcast.

The Judge is close to the broken-hearted, rescuing those who are downcast.

Thus David escaped Saul’s wrath.

The Hebrew verb is frequently translated as “taste” but here it means “discern” or “make judgments.” The noun derived from the same root occurs in the heading of this psalm, where David is described as having feigned madness (shaboneh et to’ah)—that is, having lost rational processes of thought.

HOLY PEOPLE acquire it. The term is applied to the entire congregation of Israel, which is called God’s holy nation (Exodus 19:6). We are enjoined to strive to become holy through our actions (Leviticus 19:2).

LIONS דָּרוּסִים. Lions populated the wilderness areas in the ancient land of Israel.

LACK NOTHING THAT IS GOOD. This astonishing claim—that the righteous never lack sustenance—is challenged elsewhere in the Bible. It might be understood spiritually, rather than physically.

GUARD YOUR TONGUE FROM EVIL. The first requirement for being God-fearing is being careful in one’s speech.

The first requirement for being God-fearing is being careful in one’s speech. The Hebrew is: שָׂרוּ חַכָּמִים וַאֲשֶׁר יִרְאוּ גֵּדֵל בְּעַמּוֹן וַיִּתְחַקְּשֵׁהוּ. Shura hakhamim va’asher yira’u gedel be’amon v’yitkeshu means “guard your tongue from evil, your lips from speaking deceit,” for those who revere God experience no lack.

Come children, listen to me, I will teach You to revere ADONAI.

But if they cry out, ADONAI will hear them and answer them.

The eyes of ADONAI are on the righteous; ADONAI is close to the broken-hearted, rescuing those who are downcast.

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GUARD YOUR TONGUE FROM EVIL. The first requirement for being God-fearing is being careful in one’s speech.
A PRAYER OF MOSHE, 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:
“The return, children of Adam.”

In Your sight, a thousand years are but a yesterday
and Your years are the measure of eternity. Our experience of Shabbat
may be such a moment.

For all our days face Your wrath;
our secrets before the light of Your face.
You set our sins before You,
Our fear of You matches Your wrath.
We are consumed by Your anger,
In Your sight, a thousand years are but a yesterday.

Our Refuge
God is the place in which the world is located.
Therefore, one of God’s names is Hamakom, “the place.”

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God is the place in which the world is located.
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A Man of God
Some say: Why was Moses called a man of God?
Because he was able to transform God’s judgment into God’s compassion.
—midrash on Psalms

Prayers
Don’t let me fall
Like a stone that drops on the hard ground.
And don’t let my hands become dry
As the twigs of a tree
When the wind beats down the last leaves.
And when the storm rips dust from the earth.
Angry and howling,
Don’t let me become the windowpane.

Don’t let me be the dust from the earth
And don’t let my hands
As the twigs of a tree
Don’t let me fall.

We are consumed by Your anger,
terrified by Your fury.
You set our sins before You,
our secrets before the light of Your face.

For all our days face Your wrath;
our years end like a sigh.
Seventy years are spent thus,
or if we are given strength, eighty.
Seventy years are spent thus,
our years end like a sigh.
For all our days face Your wrath;
our secrets before the light of Your face.

The fear of You matches Your wrath.

Teach us to make our days count
and so acquire a heart that is wise.

Turn to us, ADONAI; how long the wait?
Comfort Your servants:
at daybreak satisfy us with Your love and kindness,
that we may sing with joy all of our days.
Grant us days of happiness equal to those we suffered,
the years we saw so much wrong.

May Your servants see Your deeds;
may Your glory be upon their children.

May the peace of the Lord, our God, be with us;
may the work of our hands last beyond us,
and may the work of our hands be lasting.

PSALM 90

PSALM 90 contemplates human mortality and then arrives at a prayerful moment in which we ask that the accommodations of our short lives have lasting value. Ultimately it is a prayer that the abyss between the human and the Divine be bridged. This is the only Psalm ascribed to Moses.

LORD, our refuge.
Both here and in the last verse of this Psalm, the Hebrew does not spell out the personal name of God (yod-hei-vav-hei) but instead uses the substitute word adonai, meaning “my lord” or “my master.”

REFUGE, just as in Psalm 104:22, where the same word is used to describe the lion’s hidden lair deep in the forest, the term suggests hiddenness and protection.

SHAPED. The Hebrew verb describes the emptying of the mother’s womb in birthing. God’s act of creation is seen as the birthing of the world.

CHILDREN OF ADAM. The Hebrew phrase means “human beings.” The curse of Adam and Eve in their expulsion from the Garden was mortality: “And you shall return to the ground” (Genesis 3:19).

This is the only time in the psalm where the personal name of God is used. Earlier, the poet reminded us that humans must “return” to the earth; now, the poet, addressing God with God’s personal name, calls upon God to turn to those who live on earth.

PEACE OF THE LORD. Instead of God’s wrath, described at the beginning of the psalm, now we meet God’s beneficence. The word no-am is associated with delight, beauty, grace, and peace. No-am reverses the meaning of ma, “refuge,” with which the psalm began.

MAY THE WORK OF OUR HANDS BE LASTING. The final plea of the psalmist is that we might partner with God in creation—that our work, like God’s, may last and that our lives may thus endure meaning. We may not be immortal but we may be touched by a measure of eternity. Our experience of Shabbat may be such a moment.
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.

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 every generation. ADONAI, when You judge Your people, You shall show compassion for those who serve You.

God, Your name is love endures forever,” that ing congregational response builds toward the thundering Hallel. They recount the events of the exodus and the march toward the promised land, Psalm 135 builds toward the thundering congregational response ki l’olam hadaso, “For God’s love endures forever,” that is at the heart of Psalm 136, which follows.

Halleluyah, praise God.

From Zion, bless ADONAI, who dwells in Jerusalem:

Yad Adonai be-malchuto,
Halleluyah! Praise God.

Shem Adonai zaken l’olam,
Halleluyah! Praise God.

Halleluyah! Praise God.

Halleluyah! Praise God.

Halleluyah! Praise God.

Halleluyah! Praise God.

Halleluyah! Praise God.

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.

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**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 progeny 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

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**Psalm 136**

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

giving their land to Israel as an inheritance,
an inheritance to Israel, God’s servant,
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:
for God’s love endures forever.

Psalm 136

We are seated.

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*Psalm 136* is clearly meant to be recited antiphonally: we can imagine pilgrims in the Temple responding with the singular shout *ki l’olam hasdo,* “for God’s love endures forever,” as each verse was proclaimed. (In the translation we have combined verses to provide more coherence for the English reader.) Like many psalms, although it rehearses God’s favor to Israel, it ends with a universal theme: God’s provision for all lives.
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 shofer’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.
may all who dwell in its lands tremble before God—
all the earth revere Adonai;
may all who dwell in its lands tremble before God—
for it was God who spoke and they came into being;
it was God who commanded them.

Adonai overturns peoples’ designs, foils the plans of nations,
but the designs of Adonai endure forever;
God’s counsels, for each generation.

Blessed is the people whose god is Adonai,
the nation chosen as God’s heritage.

From heaven Adonai peers down,
observing every human being;
from where God dwells, God surveys all who live on earth:
the one who formed all their hearts discerns all they do.

A ruler is not victorious because of a great army,
a warrior is not saved through sheer might,
horses do not offer a promise of victory,
vast hosts do not ensure refuge.

For Adonai’s eyes are fixed on those who revere God,
on those who look hopefully to God’s love and kindness
to save them from death, to sustain their lives amidst famine.

We await Adonai, our helper and protector.

▶ We shall rejoice with God, as we have trusted in God’s holy name.
May Your love and kindness, Adonai, be with us,
for we have placed our hope in You.

Psalm 33

§

Siddur Lev Shalem for Shabbat and Festivals
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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’hadot ladonai, u’zamer Ishimka elyon,
L’hagid ba-boker hasdakha ve-emanu’kha 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 gaddu ma-asekha Adonai, me’od amku ma’ashvotekha.

Ish ba-ar lo yida, u-kh’sul lo yavin et zot.

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.

► Tzadik katam yifrah, k’rez balvanon yisghe. Sh’tulim b’veit Adonai, b’hatzrot eloheinu yafrihu. Od y’nunun b’sevah, d’sheninim 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 rise up their roar, the rivers rise 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’brei yam, adir ba-marom Adonai.

► Eidotekha ne-emnu me’od, l’veit’kha na-avah kodesh, Adonai, l’orekh yamim.

Psalm 93

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

Most l’tzofim la-cho, k’lim la-shemha, le’ilu.

L’hagid bevakor ha’adam, la’emuntha be’elul.

Be shemona’kha be’avonu, be’avonnu, ki Adonai.

Be’elul ha’adam, Adonai, be’elul ha’adam, ki Adonai.

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.

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► Eidotekha ne-emnu me’od, l’veit’kha na-avah kodesh, Adonai, l’orekh yamim.
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 foils 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 chose 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; Sovereign, answer us when we call.
Shabbat and Festivals · Morning Service · Verses of Song

**ASHREI**

Joyous are they who dwell in Your house; they shall praise You forever.

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

A SONG OF PRAISE, OF DAVID

I exalt You, my God, my sovereign; I praise Your name, always.

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

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

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

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

Generations speak of Your awe-inspiring deeds;

I, too, shall recount Your greatness.

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

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

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

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

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

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

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

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

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

ADONAI is righteous in all that is done, faithful to all creation.

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

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

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

► My mouth shall utter praise of ADONAI.

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

We shall praise ADONAI now and always. Halleluyah!

**SHABBAT AND FESTIVALS · MORNING SERVICE · VERSES OF SONG**

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In_136__Shabbat and Festivals · Morning Service · Verses of Song
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. . . . Adonai Secures Justice

Adonai cares for the stranger, sustains the orphan and the widow; blocks the path of the wicked—Adonai shall reign forever; your God, O Zion, from generation to generation. Praise God, halleluyah!

Psalm 146

Halleluyah! Praise God.
I will praise Adonai.
I will praise Adonai as long as I live, singing 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, meaning happy, blessed, and contented. Psalm 146 consists of two parts: the first exhorts against putting one’s faith in human beings, even the most powerful, and the second contrasts God’s justice and compassion with corrupt rulers of the world to justice. Psalms 146–149 all touch on universal themes, but each section is set off by the same word so central to the previous section: “the heavens declare the glory of God; the firmament and all that is within it declare his handiwork” (Psalm 145:2).

They will return to the earth, for from it you were taken: for dust you are, and to dust you will return; . . . . The imagery is from Genesis, where Adam is told that he “will return to the earth, for from it you were taken: for dust you are, and to dust you shall return” (Genesis 3:19). Adonai cares for the stranger, sustains the orphan and the widow—Adonai shall reign forever; your God, O Zion, from generation to generation. Praise God, halleluyah!

Psalm 146

God is portrayed as compassionate, seeking justice for the weak; unlike powerful human beings whose plans may be self-serving. The qualities attributed to God in this psalm form the basis of several of the morning brakhot (pages 103–104).

Adonai cares for the stranger, sustains the orphan and the widow—Adonai shall reign forever; your God, O Zion, from generation to generation. Praise God, halleluyah!

Psalm 146

The five psalms are interconnected. For example, God is described in Psalm 146 as ruling justly and teaching just laws to Israel; in Psalms 147 and 148, as commissioning the people Israel to bring the corrupt rulers of the world to justice. Psalms 146–149 all touch on universal themes, but each section is set off by the same word so central to the previous section: “the heavens declare the glory of God; the firmament and all that is within it declare his handiwork” (Psalm 145:2). Adonai cares for the stranger, sustains the orphan and the widow—Adonai shall reign forever; your God, O Zion, from generation to generation. Praise God, halleluyah!

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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.

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—food for livestock and for the raven’s crying nestlings.

Victorious chariots do not please God, nor is it the warrior’s strong arms that God desires.

Food for livestock and for the raven’s crying nestlings.

The speech of God is “heard” both in nature and in the teachings of Torah.

God’s compassion.

O Jerusalem, sing the praises of Adonai; Zion, celebrate your God. God’s designs are beyond recounting.

There is no other nation like Israel, who are compared to the stars (Genesis 15:5): each adds something new to the mind of the psalmist, acting justly represents true power.

The psalmist argues that the people Israel’s strength lies in its commitment to justice, in its imitation of God’s concern for the poor and the vulnerable. In contrast, other nations presume that strength lies in military might.

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!

Psalm 147
**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

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**Psalm 148**

**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,
ighest 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

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*Halleluyah! Praise God.*

As we approach the conclusion of the Book of Psalms and of the morning recitation of songs of praise, the rhythmic intensity increases. The key word halleluyah, “praise Yah,” or some other form of the root h-l-l, “praise,” appears twelve times in this psalm. Using short, rhythmic, staccato phrases, the psalmist calls upon all creatures and all parts of the universe to join in praise of the creator. The psalm is divided into two parts, which describe the fullness of praise offered in heaven and on earth. In the first part, the heavens and all that they contain are called upon to offer praise; then the earth and all its creatures are enjoined to do likewise. The psalm draws to a close with the entire human family praising God, and then ends with God’s praise of the people Israel.

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**Fixed the Boundaries They Never Cross**

In this image, each sphere of heaven occupies a different level. Stars, for instance, can move within their own sphere but not above or below, lest they collide with other heavenly objects.

**Sandstorms** נופלנים. The Hebrew word describes a smokelike plume rising from earth to the sky, and the context implies some condition related to weather, though the specific referent is an educated guess.

**Evergreens** יער עצי. Literally “cedars,” the most sturdy evergreen in the Middle East. The contrast is critical here: fruit trees are seasonal but their produce is significant, while cedars are evergreens but produce no fruit. The idea of totality is expressed through a series of contrasts: wild and domesticated animals, rulers and subjects, young and old.

**Beloved of the Divine** מתיישנים. More literally, “those who are close to the Divine.”
**Double-Edged Sword**

What is the double-edged sword the people Israel were given? This is the Torah—both the Written Torah and the Oral Torah. And what battles do they fight? These are the arguments over the meaning of Torah: how should we act? how should we exercise judgment?

—**NUMBERS RABBAH**

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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

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**Shirt of Levin and Hemlock Stem**

The image of vengeance invoked in this psalm might be explained by its next-to-last line, where the poet evokes the promise of justice. Oppression is a product of injustice that must be fought.

**Locking Their Rulers**

The midrash points out that it is the rulers of these nations who are to be punished, but not the people—because it is the rulers who have led these people astray (Midrash on Psalms).

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**Other Peoples**

To be a holy nation meant, in the first place, to be separated from the pollution of the nations. In biblical terms this pollution consisted of idolatry and its concomitant moral corruption—the two being indissolubly bound in biblical thought. [But equally,] the kinship of all people as the descendants of one father and the creatures of one Creator impressed itself upon the Hebrew imagination. How can I ignore the rightful claim of my servant, cries Job, “Did not he who made me in the belly make him? Did not One fashion us both in the womb?” (Job 31:15). This passage so impressed itself upon the Palestinian sage, Rabbi Yoḥanan, that “Whatever food he partook of his servant, cries Job, “Did not One of my servant, cries Job, “Did not One

—**MOSHE GREENBERG**

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**Psalm 149**

This psalm helps build toward the exultant crescendo of the final psalm. The first half of the poem is replete with synonyms for song and rejoicing. Then the poet enunciates a vision of an endtime when justice is executed and corruption is repaid with the appropriate punishment. Israel, the symbol of the oppressed, will wage this war for justice.

IN DANCE. The accompaniment of instrumental music and dance represents the height of joyful expression. Famously, King David danced—leaping and whirling—before the ark as it was brought to Jerusalem.

AS THEY RECLINE. Festive meals were celebrated with the participants lounging on couches.

A DOUBLE-EDGED SWORD IN THEIR HANDS. The image of vengeance invoked in this psalm might be explained by its next-to-last line, where the poet evokes the promise of justice. Oppression is a product of injustice that must be fought.

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.
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 29:10–11

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 Girgashites, 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.

BLESSED ARE YOU ADONAI

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 Psukei D’zimra, Verses of Song, with David’s own concluding words.

David’s Final Prayer

Originally, Psukei 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.

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BLESSED ARE YOU ADONAI

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 117:2.)

We thank You David our king.

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 to Abraham

In Genesis 17:5 Abram’s name is changed to Abraham, meaning “the father of many nations,” as a sign of God’s promise that Sarah will bear a child, Isaac. The original 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. Listed here are six of the seven biblical nations that occupied the Land of Israel before the Israelite settlement.

From Individual to Community

Awakening to a new day, we begin by reciting mesh/medah ani, “I thank You,” in the singular. Now, at the conclusion of Psukei D’zimra, our collective awareness and connection to each other has been truly “awakened” and so we can say mesh/medah lakh, “we thank You,” in the plural. We are thus ready for the formal call to prayer, Bar’ku (page 149), to which we respond as a community.

Changed His Name to Abraham

According to the Babylonian Talmud (Berakhot 3a), Abraham’s name was changed because “in the beginning, he was a leader of Aram [i.e., aram], and at the end, he was a leader of the whole world [aramah = av hamon, father of multitudes, Genesis 17:5].” The ancient rabbis taught that except when directly quoting Scripture, it is expressly forbidden to refer to Abraham by his former name.

This is the import of God’s directive to change “Abram,” which signifies leadership of the single nation of Aram, to “Abraham,” father of a multitude of nations. God was saying to Abraham, “I have raised you beyond this norm of nationalism, which is but a convention and not true justice. Your heart should not be devoted exclusively to the benefit of Aram, but rather seek the peace of all God’s creations. Seek out the well-being of all.” Thus, “one who calls Abraham, ‘Abram,’ transgresses.” By doing so, one causes Israel to regress to a state of nationalism, which is no more than a collective form of egoism, and thus a transgression.

—ABRAHAM ISAAC ROKK
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, assevering 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

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 sink in the deep like a stone.

Your right hand, Adonai, singular in strength—

Your right hand, Adonai, shatters the enemy.

With Your majestic might You crush Your foes;

You let loose Your fury, to consume them like straw.

In the rush of Your rage the waters were raised;

the sea stood motionless, the great deep congealed.

The enemy said: “I will pursue, I will capture and plunder!

I will devour them, I will draw my sword.

With my bare hands will I dispatch them.”

You loosed the wind—the sea covered them.

Like lead, they sink in the swelling waters.

Who is like You, Adonai, among the mighty?

Who is like You, majestic in holiness, awe-inspiring in splendor, working wonders?

You stretched out Your hand—the earth swallowed them.

In Your love You lead the people You redeemed;

with Your strength You guide them to Your holy habitation.

On that day Adonai saved the people Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore of the sea. >When Israel saw the mighty arm that Adonai had wielded against the Egyptians, the people revered Adonai and had faith in Adonai and in Moses, God’s servant.

Exodus 14:30–31

The Song at the Sea

The recitation of the Song at the Sea is a later addition to P’sukei D’zimra and is not found in 1st-millennium orders of prayer, which included only 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 with the final redemption and interprets its first word, az (“then”), as Moses’ prophetic pronouncement that it would be sung in the future—since the verb yashir, understood in rabbinic Hebrew as “sang,” is actually a future tense (Mekhilta, Shirata 1).

This is My 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!” (Mekhilta, 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 (Mekhilta, 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; while Your people, Adonai—the people whom You have redeemed—pass through peacefully.

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.”

Psalm 22:29. The biblical selections of P'sukei D'zimra—conclude by framing the powerful climax of the Song at the Sea with verses from Psalms and the Prophets that emphasize God’s sovereignty—and the universal recognition of God that will mark the end of days.

Dancing with Timbrels

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

Some congregations include this passage:

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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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The influence of divine inspiration, became a chorus singing hymns of thanksgiving to God— together with Moses “the prophet” leading the men, and Miriam “the prophet” leading the women. He may be reflecting the prayer practice of the Jewish community of 1st-century Egypt.

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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, exalted in endless praise, who guides the world with love and its creatures with compassion.

Adonai neither slumbers nor sleeps, but wakes those who sleep, rouses those who slumber, gives voice to those who cannot speak, frees those who are bound up, supports those who fall, straightens those who are bent over. It is You alone whom we thank.

Were our mouths filled with song as the sea, our tongues to sing endlessly like countless waves, our lips to offer limitless praise like the sky, our arms to spread heavenward like eagles’ wings, our feet swift as deer, our tongues to sing endlessly like countless waves, it is You alone whom we thank.

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.
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?”


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.

LET MY SOUL BLESS Bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho.

EVERY TONGUE . . . EVERY KNEE . . . EVERY BEING CHANTS YOUR NAME Bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho.

GREAT, MIGHTY . . . GOD יִהְיֶה ה האל יִמְרָה. This phrase anticipates the first blessing of the Amidah.

Let my soul bless bar’khi nafshi et Adonai, v’khol k’ravai et shem kodsho. Psalm 100:1.

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?”


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.

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.

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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?”


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.
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 wholeness, for truth, goodness, and beauty for their own sake, for freedom, justice and peace in society, a human being experiences something super-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:

On Festivals, the leader begins here:

On Festivals, the leader begins here:

On Shabbat, the leader begins here:

The prayers that you pray are the very presence of God. The Presence of God what commences in petition concludes as prayer. concern for others and concern for God’s concern; what originates in the narrowness of the ego, emerges into the wide expanse of humanity; 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
Chorus of Song

The Hasidic master Simḥah Bunam once offered a play on the phrase shirat zimrah, “chorus of song.” He vocalized the letters differently—Hebrew written without vowels readily allows for this—and read it as shiray zimrah, “that which is left over after the singing,” and suggested that God most delights in the inexpressible feelings that remain in the heart after the singing has ended.

Concluding Brakhah

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

Barukh atah Adonai, Sovereign God, to whom we offer thanks and ascribe wonders, who delights in the chorus of song—the sovereign God, giving life to all worlds.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

יהי שם בר מברך לכל קול שלמה עולם. 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, Barukh hu, is truly beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Hatzi Kaddish

Leader:

May Your name be praised, always and everywhere, our sovereign, 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.

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The Sh'ma and Its Blessings

A Meditation for Bar'ku
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 breath encompassing all for in You all finds its place but You occupy no place. My soul seeing but unseen come thank the seeing but unseen and bless.

Bar'ku: The Call to Worship Together
Bar'ku, the leader’s invitation to prayer, is recited while standing. The leader bows when saying the word “bar'ku” (praise) and stands straight when reciting the name of God. Similarly, the congregation bows at the word “barukh” (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.

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

We are seated.

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

It is when the congregation is absorbed in prayer” (Babylonian Talmud Berakhot 7b–8a).

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). Bar’khot surrounding the Sh’ma serve to interpret the themes of its biblical verses. Preceding the Sh’ma, in which we declare that God is one, are two bar’khot. 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 bar’khoth acknowledges the inverse: God’s love of the people Israel as manifest in the gifts of the teachings of Torah. A single bar’khoth follows the morning recitation of the Sh’ma; it speaks of redemption, reflecting the theme of the exodus from Egypt, which is introduced in the third paragraph of the Sh’ma.

Almighty. A Meditation for Bar'ku written by Yehuda Halevi (Spain, d. 1141).

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

To Whom All Praise Is Directed. The Talmud of the Land of Israel explains the word ha-m’vorakh to mean “whom all of us praise” (Berakhot 73).

Introduction to the Recitation of the Sh’ma.
First Brakhah 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.”

Each day, God, You raise the gates of the east, creating light and creating darkness, bringing harmony while creating all.

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

Eternal One, in Your great mercy, have compassion on us.
Sovereign, You alone ruled on high from the very beginning, and in Your goodness, day after day, You renew creation.
With kindness You illumine the earth and all who dwell on it, bringing forth the sun from its place, open the windows of the sky, and all declare: “None is as holy as Adonai.”

With kindness You illumine the earth and all who dwell on it, and in Your goodness, day after day, You renew creation.
Sovereign, You alone ruled on high from the very beginning, bringing harmony and forces as well as the entirety, all earthly creatures and whom we are about to praise in the Sh’mah.

God of All
Everything you see enwraps holiness: take away the outer shell and gaze at what is within.

All Thank You
It is not you alone, or we, or those others who pray; all things pray, all things pour forth their souls. The heavens pray, the earth prays, every creature and every living thing prays. In all life, there is longing. Creation is itself a longing, a kind of prayer of the Almighty.

—Micha Joseph Berdyczewski

The poet progresses through stages of redemption from the moment of prayer, we are asked to pay attention to the wonder of the dawn of the heavens, of the breaking of dawn and all the time in between.

The prophet insists that both good and evil come from the one God. But in the moment of prayer, we focus on all for which we can be thankful, beginning with the light that makes life possible; therefore, the ancient rabbis transformed this biblical verse and changed the ending to read “creating all.”

The word hakol, “all,” occurs five times in quick succession and refers to the totality of human, earthly creatures and forces, as well as the heavenly bodies and the most distant galaxies. It echoes the last word of the opening brakhah (barei et ha-kol, “creating all,” at the top of this page) and anticipates the affirmation of the one God, who is God of all, and whom we are about to praise in the Sh’mah.

First Brakhah 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.”

Each day, God, You raise the gates of the east, open the windows of the sky, bring forth the sun from its place, and the moon from where it sits, illuminating the entire world and all its inhabitants whom You created, with mercy.

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

Eternal One, in Your great mercy, have compassion on us.

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 our sovereign in the world that is coming, no one but You exists, who will redeem us and usher in the messianic age, and none can compare to You, our deliverer, giving life to the dead.

Ein ker’kha ve’in zulakeka, efes bilt’kha u-mi domeh lakh.
Ein ker’kha . . . ba-olam hazeh ve’in zulakeka . . . ba-olam haba.
Efes bilt’kha . . . limot ha-mashiah ve’in domeh l’kha lihiyat ha-meitim.

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

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Efes bilt’kha . . . limot ha-mashiah ve’in domeh l’kha lihiyat ha-meitim.
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 earth, nourished by the sun’s rays, bring forth flowers to reach upward to God. And let the mountains to surround us with the brightness of the day. Let the rain wash away the fog wherever we are broken. Let each one of us, wherever we are, be so strong that we will feel the sorrows of our neighbors. Oil the pain of the hurt, the neglect. Happy are we, people as our neighbors. Happy are we, happy are we.

—HAROLD KUSHER

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 month.

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

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; in 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 Festivals, we continue:

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 16:35). 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, ADONAI OUR GOD! Psalm 103:24.

ALMIGHTY, BLESSED ARE YOU. This early anonymous acrostic poem has four beats to the line and a rhyming pattern of ab, 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 YOU. 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 God rested.

In the beginning God created heaven and earth.

 Angels

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

—Lawrence Kushner

All services continue here:

KEDUSHAH D’YOTZER: THE ANGELIC PRAISE OF GOD

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

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

Barukh k’vod Adonai mimkomo.

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

Holy, holy is Adonai Tze’vot, the whole world is filled with God’s glory.

Kadosh, kadosh, Adonai Tze’vot, m’lo khol ha-aretz k’vodo.

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

Barukh k’vod Adonai mimkomo.

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

Barukh atah Adonai, creator of lights.

Or hadashal tzion ta-ir v’nimtze khulanu m’heira l’oro.

All services continue here:

KEDUSHAH D’YOTZER: THE ANGELIC PRAISE OF GOD

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

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Barukh k’vod Adonai mimkomo.

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

Holy, holy is Adonai Tze’vot, the whole world is filled with God’s glory.

Kadosh, kadosh, Adonai Tze’vot, m’lo khol ha-aretz k’vodo.

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

Barukh k’vod Adonai mimkomo.

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

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

Barukh k’vod Adonai mimkomo.

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

Barukh atah Adonai, creator of lights.

Or hadashal tzion ta-ir v’nimtze khulanu m’heira l’oro.
Second B’rakhah before the Sh’mah: God’s Great Love
You have loved us deeply, ADONAI our God, and showered us with boundless compassion. Avinu Malkeinu, for the sake of our ancestors who trusted in You and to whom You taught the laws of life, so may You be gracious to us and instruct us. Kind creator, have compassion for us, open our hearts so that we may understand and discern, hear and study, observe, perform, and fulfill all the teachings of Your Torah with love. Enlighten our eyes with Your Torah; attach our hearts to Your mitzvot; unify our hearts to love and revere Your name so that we never lose hope. As we trust in Your great, holy, awe-inspiring name, we will delight and rejoice in Your love, harmony, peace, and Talmud—and even to “whatever new teaching a student of wisdom might impart until the end of time” (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.

Ahavah rabah ahavatnu Adonai eloheinu, hemlah g’dolah v’teirah hamalta aleinu.
Avinu malkeinu, ba-avru avoteinu u-moteinu, v’ten b’libeinu va-t’lamdeim hukei hayim, ken t’honeinu u-t’lamdeinu.
Avinu ha-av ha-rah|.|aman, ha-mer|.|eim, rah|.|eim aleinu, v’ten b’libeinu va-t’lamdeim hukei hayim, ken t’honeinu u-t’lamdeinu.
Avinu Malkeinu, ba-avur avoteinu [v’imoteinu] she-bathu v’kha hamelekh g’dolah v’terah aleinu.

More blessing language follows. Some gather their tzitzit before reciting this line:
V’havri einu hemlah v’teirah, r’havri einu b’mitzvotekha, v’havri einu b’ze’erekha, v’havri einu b’zavatokeha.

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 tzitziot (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 tzitziot are then held through the third paragraph of the Sh’mah, and kissed when reciting the word tzitzit (which appears three times in this paragraph). By this practice, we indicate that we are lovingly undertaking to observe these words of Torah, and we hope that our commitment to strive for holiness will lead to greater unity. We are also gathering within us all our positive intentions.

The Blessings of the Priests before the Sh’mah
The priest in the Temple would say the following b’rakhah before the Sh’mah: “May the one who dwells in this House always grant you love, harmony, peace, and friendship.”

—TALMUD OF THE LAND OF ISRAEL

You Have Loved Us Deeply
With a great love (ahavah rabbah) You have loved us (ahavatnu). The love of God for the people Israel is declared here just before the Sh’mah. It prepares us for the Sh’mah. Now you might expect a listing of gifts to us—God’s freeing us, feeding us, delivering us. Instead, we thank God for one gift: God’s teaching, God’s opening our minds and hearts to Torah. What You’ve given us is the ability to listen to You, so we can thank and draw close to You. Your compassion is expressed in teaching our hearts to know compassion, to love You, giving us not personal freedoms but, in fact, the laws of life. We can now know compassion, to love You, giving us not personal freedoms but, in fact, the laws of life. We can now know compassion, to love You, giving us not personal freedoms but, in fact, the laws of life.
The core of our worship is not a prayer at all, but a cry to our fellow Jews and fellow humans. In it we declare that God is one—which is also to say that humanity is one, that life is one, that joys and sufferings are all one—for God is the force that binds them all together. There is nothing obvious about this truth, for life as we experience it seems infinitely fragmented. Human beings seem isolated from one another, divided by all the fears and hatreds that make up human history. Even within a single life, one moment feels cut off from the next, memories of joy and fullness offering us little consolation when we are depressed or lonely.

To assert that all is one is to recognize that everything is enfolded and not made up of parts, as is the case with everything else we encounter in the universe. It can mean a rejection of duality, a way to focus on the parts of the passage of the Torah. Later, 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 (Bekhorot 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**

The recitation of the Sh'ma refers to the Sh'ma as a k'riah, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God's "oneness"—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh'ma was passing, so he covered his eyes for a moment and then continued teaching (Bekhorot 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.

**The Challenge of Faith**

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

**PRAISED BE THE NAME**

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

**INScribe them upon the doorposts of your home and on your gates.**

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.

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

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

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

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

Deuteronomy 6:4–9

V'ahavta et Adonai eloheikha b'khol l'vav'kha u-v'khhol nash'kha u-v'khhol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha u-vkol me'odekha. V'hayu ha-d'varim ha-eileh asher anokhi m'tzav'kha va-derekh u-v'shokhb'kha u-v'kumekha. V'kh-tavtam al m'zuzot beitekha u-visharekha.

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

**THE RECEPTION OF THE SH’MA**

Rabbinic literature refers to the Sh’mah as a k’riah, a reading aloud of a passage of the Torah. Later it became a meditation as well, a way to focus on God’s “oneness”—so much so that for some it became a moment to experience a mystical union with God. The Babylonian Talmud reports: Rabbi Judah the Prince was teaching and needed to stop, since the hour for reciting the Sh’mah was passing, so he covered his eyes for a moment and then continued teaching (Bekhorot 13b). In this story, reciting the Sh’mah 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’mah, as a moment to meditate on God’s unity.
If you will hear and obey the mitzvot that I command you this day, to love and serve Adonai your God with all your heart and all your soul, then I will grant the rain for your land in season, rain in autumn and rain in spring. You shall gather in your grain and wine and oil; I will provide grass in your fields for your cattle and you shall eat and be satisfied. Take care lest your heart be tempted, and you stray and serve other gods and bow to them. Then Adonai’s anger will flare up against you, and God will close up the sky so that there will be no rain and the earth will not yield its produce. You will quickly disappear from the good land that Adonai is giving you. Therefore, impress these words of mine upon your heart and upon your soul. Bind them as a sign upon your hand and as a symbol above your eyes; teach them to your children, by speaking of them when you sit in your home, when you walk on your way, when you lie down and when you rise up. Inscribe them upon the doorposts of your home and on your gates. Then your days and the days of your children, on the land that Adonai swore to your ancestors to give them, will be as many as the days the heavens are above the earth.

Deuteronomy 11:13-21

Adonai said to Moses: Speak to the people Israel, and 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—

Truly

When there is a minyan, the leader adds:

► Adonai your God—truly—

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

Other Gods
What is an idol? A thing, a force, a person, a group, an institution or an idea, regarded as supreme. God alone is supreme.
—Abraham Joshua Heschel

To Love and Revere God
When one contemplates the wonders of God’s creation and sees in them God’s infinite wisdom, one immediately loves, praises, and craves to know God’s great name, as David sang, “I thirst for the living God” and craves to know God’s infinite wisdom, one immediately strikes dumb and becomes fearful, when one contemplates these things. To Love and Revere God. I am Adonai your God—

Amot

When there is a minyan, the leader adds:

► Adonai your God—Amot—

You are a force, a person, a group, an institution or an idea, regarded as supreme. God alone is supreme.

—Abraham Joshua Heschel

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Other Gods
What is an idol? A thing, a force, a person, a group, an institution or an idea, regarded as supreme. God alone is supreme.
Redemption
What might redemption mean in our time? Gordon Tucker, a contemporary rabbi, points out that in the Bible, when an object is redeemed, it returns to its original state. Following a teaching of the Hasidic master Avraham Mordecai of Gur (Imrei Emet, penchat Emor), he remarks that there was a moment after leaving Egypt and crossing the Sea when we experienced freedom and the infinite possibility signalled by the limitless horizon of the desert. It was the time before the giving of the Torah on Mount Sinai, yet it was a special moment of being with God. Jeremiah records God saying, “I remember the generosity of your young days, the love you exhibited when we first engaged, walking with Me in the desert” (2:2). We can hope our ancestors accepted it as incumbent on them, as you exhibited when of your young days, the records God saying, “I...” (2:2). We can hope we were first engaged, as our ancestors accepted it as incumbent on us, and on our children, and all the future seed of the house of Israel who serve You. Both for our ancestors and our descendants, it is a goodly teaching, enduring forever, a constant truth, a never-changing principle.

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

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation. You abide at the pinnacle of the universe—Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes upon 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.

Truly, the God of the universe, our sovereign, is the stronghold of Jacob and our protecting shield.

In every generation God is present, God’s name endures, God’s throne is established, and God’s sovereignty and faithfulness abide.

God’s teaching is living and enduring, truthful and beloved throughout all time.

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

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

You were always the help of our ancestors, a shield and deliverer for their descendants in every generation. You abide at the pinnacle of the universe—Your judgment and Your righteousness extend to the ends of the earth.

Blessed are the ones who attend to Your mitzvot and place Your teaching and words on their hearts.

Truly, You are the ruler of Your people, a mighty sovereign, who takes upon 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.
ADONAI our God, You redeemed us from Egypt and freed us from the house of bondage. Their firstborn You slayed, Your firstborn You redeemed, You split the sea, You drowned the wicked, You rescued Your beloved. The waters engulfed their oppressors, not one of them survived. Then they sang in praise, acclaiming God for all that had occurred.

The beloved people offered songs of thanksgiving, hymns of praise, and blessings to the sovereign ever-living God, who is transcendent, powerful, and awe-inspiring, humbling the haughty, raising up the lowly, freeing those in chains, redeeming the poor, helping the weak, and answering God’s people when they cry out.

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

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

*Mi khamokha ba*.

▲ 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* Tov lam 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*’v-a*ot,** the Holy One of the people Israel.

Tzur yisrael, kumah be*’zr at yisrael,*

u*’fei leh khinumeke* y*’hudah v’y*’israel.

Go*’alinu 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** sang this b*rakhah. 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’mi 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’mi, our song and the angels’ song become a common chorus.

**Adonai will reign** (יִהְיֶה יְהוָה רוֹעַ הָאָדָם). 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** (וְהַמִּלְתֵּנוּ חֶדֶס), Isaiah 44:7.

**Liberated the People Israel** (וַיֹּאמֶר לְיִשְׂרָאֵל), Isaiah 30:21. 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 116b).

**Sh’mi and the Amidah.** The Babylonian Talmud links this last b*rakhah of the Recitation of the Sh’mi, 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 (Berachot 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.

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**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
The Shabbat Morning Amidah

**Prayer**

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

—BABYLONIAN TALMUD

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

—YEHUDAH HALEVI

Songs to God not only express joy; they express pain as well. There is no room, we first take three steps backward. (Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4a).

**The Shabbat Morning Amidah**

A transliteration of the opening b’rakhot of the Amidah may be found on page 166. 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 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,

Remember us for life, Sovereign who remembers the loving deeds of our ancestors, 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:

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, 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, remember us for life, Sovereign who remembers the loving deeds of our ancestors, 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, 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, remember us for life, Sovereign who remembers the loving deeds of our ancestors, 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.

The Shabbat Morning Amidah

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**AMIDAH.** The Amidah, literally “the prayer said while standing,” is a moment of personal meditation and is also known as the “Silent Prayer.” It always contains three introductory b’rakhot and three concluding b’rakhot. On Shabbat and festivals, a middle b’rakhah focuses on distinctive themes of the day. Before the Amidah begins we take three steps forward, approaching God’s presence. (If there is no room, we first take three steps backward.)

**ADONAI, OPEN MY LIPS**

Psalm 51:17, where prayer is exalted above sacrifice. Rabbi Yohanan (3rd century) recommended that this verse precede the Amidah (Talmud of the Land of Israel, Berakhot 4a).

**BENDING THE KNEES AND BOWING.** Bowing is both a symbolic acknowledgment that our prayers are to God and also a sign of humility on our part. We stand up straight when we reach God’s name, however, for we speak to God face to face (Babylonian Talmud, Berakhot 12a). The Talmud records disagreement about how deeply one should bow: some say that one should 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 1 indicates the place to bow.

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

**REMEMBER US,** זְכָרֵֽנוּ. 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 haviyin, “life.”
Second B'rakhah: God’s Saving Care
You are ever mighty, Adonai—
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 sustain the living through kindness and love,
and with great mercy give life to the dead,
You sustain life;
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You sustain the living through kindness and love,
and with great mercy give life to the dead,
You sustain the living through kindness and love,
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Holiness

Rabbi Hana the son of Rabbi Hanina taught: What is the meaning of the verse, “Walk in the path of Adonai, your God” (Deuteronomy 31:2)? Is it possible for a human being to behave like the Shekhinah? And hasn’t the Torah also taught us, “For Adonai your God is a consuming fire” (Deuteronomy 4:24)? Rather, the verse teaches you to imitate the virtues of the Holy One—just as the Holy One clothes the naked, as it is written, “And Adonai, God, made garments of leather, and clothed them [Adam and Eve when they were expelled from the Garden of Eden]” (Genesis 3:21), so too are you to clothe the naked.

Just as the Holy One visits the sick, as it is written, “Adonai appeared to him in the grove of Mamre [as Abraham was recovering from his circumcision]” (Genesis 18:1), so too are you to visit the sick.

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

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

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. Just as the Holy One is manifested in the grove of Mamre [as Abraham was recovering from his circumcision]” (Genesis 18:1), so too are you to visit the sick.

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

And the Holy One buried the dead as well, as it is written “And [God] buried him [Moses] in the valley” (Deuteronomy 34:6), so too are you to bury the dead.
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 not the fragments of liturgical remains of the Land of Israel in the Cairo Genizah. The gemonim 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 it.

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 (Exodus 34:29). This passage 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 she’nei [“two”] was probably added later to the luchos [“tablets’] line.) This prayer is not found among the fragments of liturgical remains of the Land of Israel in the Cairo Genizah.

All continue here:

Fourth B’rakah: 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 hale Kosovo
d’ne’eman karata lo.

K’lil tiferet b’rosho natata,

ki eved ne∙eman karata lo.

V’shamru v’nei yisrael et ha∙shabbat,

la∙asot et ha∙shabbat l’dorotam b’brit olam.

ADONAI made the heavens and the earth, and on the seventh day, ceased from work and rested.

The people Israel shall observe Shabbat, to maintain it as an everlasting covenant throughout all generations. It is a sign between Me and the people Israel for all time, that in six days

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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'hen heleinku b'toratekha, sabainu mishuvekha v'samheinu shishu'atekha, v'theier leheinu lod'kha be-emet, v'hanheinekha Adonai eloheinu b'ahavah u-v'razzon shabbat kodshekha, v'yanu vah yisrael m'kad'shei al'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-mo·ed we add:

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

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

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

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.

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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.

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

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

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

Sixth B’rakham: Gratitude for Life and Its Blessings

When the Amidah is 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, be praised.

On Hanukkah we add: Al Hanissim on page 430.

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

On Shabbat Shuva we add:

And inscribe all the people of Your covenant for a good life.

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

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

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 fitting. Thanking God and my thoughts and chanting You is fitting. The air I breathe is Yours, and You are my glory, the one who restore You is exalted” (Psalms 16:11).

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

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

MAY YOUR NAME BE PRaised AND Exalted לְאִם תְּחַנְּנֵי אִמָּנוֹת אֱלֹהִים בְּנֵי יִשְׂרָאֵל 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 יַכְּתוֹב. 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.

During the repetition of the Amidah, 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, our creator, united as one with the light of Your presence; for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; for us and for all the people Israel. Bless us, our creator, united as one with the light of Your presence; for us and for all the people Israel. Bless us.

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

**Barukh atah Adonai**

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

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

We and the entire house of Israel will be called to mind and inscribed for life, blessing, sustenance, and peace in the Book of Life. *Barukh atah Adonai,* who brings peace.
The silent recitation of the Amidah concludes with a personal prayer or one of the following:

A

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.

B

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—if for 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 316. 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 Hasidic master notes that rain is only beneficial for plants, enabling them to grow, if the earth has first been plowed and sowed; if the area has not been properly prepared, the rain will produce only mud. So too with Torah, which is most beneficial to those who are properly prepared to receive it.

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

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

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

Leader: 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.

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

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

Leader: יִשְׁרִיאֵלָה מִן שָׁמְיָא וּבִזְמַן קָרִיב, אִמְרוּ

Leader: מִן שָׁמְיָא וּבִזְמַן קָרִיב, אִמְרוּ

Leader: יִשְׁרִיאֵלָה מִן שָׁמְיָא וּבִזְמַן קָרִיב, אִמְרוּ

Leader: יִשְׁרִיאֵלָה מִן שָׁמְיָא וּבִזְמַן קָרִיב, אִמְרוּ
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’ma-asekha.

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

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

ADONAI is sovereign; ADONAI has always been sovereign, so that Your enemies flee Your presence.

We rise as the ark is opened.

None compares to You, ADONAI, and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

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

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

ADONAI is sovereign; ADONAI has always been sovereign, so that Your enemies flee Your presence.

We rise as the ark is opened.

None compares to You, ADONAI, and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

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

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ADONAI is sovereign; ADONAI has always been sovereign, so that Your enemies flee Your presence.

We rise as the ark is opened.

None compares to You, ADONAI, and nothing is like Your creation.

Ein kamokha va-elohim Adonai, v’ein k’ma-asekha.

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

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

ADONAI is sovereign; ADONAI has always been sovereign, so that Your enemies flee Your presence.

We rise as the ark is opened.
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.

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 be a listener of 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, blessings and holiness abound.
And You are near.

A PRAYER OF GRATITUDE

I thank You, Adonai, for knowing me, for granting me a measure of fullness, a fulfillment of small hopes, and many yearnings. Thank You for the gift of this day. May the gratitude in my heart and the sense of fullness that I feel now continue to sustain me, taking root in my soul, even as I continue to dream and pray. “It is good to thank You, Adonai, and to sing to Your name, transcendent God” (Psalm 92:2). Give me strength to see the gift in each new day You grant.

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.

T’FILAT HA-DEREKH—
A PRAYER FOR THE JOURNEY: TRANSITIONS IN LIFE

Our lives are always changing, and change brings with it a 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.

Your word is a lamp for my feet, light for my path (Psalm 119:105).
A person’s soul is Adonai’s lamp, searching one’s innermost being (Proverbs 20:27).
Mitzvah is the lamp and Torah the light, for the path of life is the taking of instruction (Proverbs 6:23).
For You light my lamp; Adonai my God, bring light even to my darkness (Psalm 18:29).
Light is sown for the righteous, and joy for the upright (Psalm 73:11).

Naomi Levy

Nathan Sternharz

Marie Feld

Naomi Levy
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, whose Torah is truth and whose prophets are true and who abounds in deeds of goodness and truth.

At the moment of our entrance, the heavenly gates of mercy are opened, and each one should then recite the following prayer: ‘Ruler of the universe, praised be Your name and Your sovereignty . . .’

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 (ItaacA), 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:

Amen

The Torah service concludes with verses that speak of bowing before God.

You, Adonai, is the greatness, the strength, the glory, among us. In this vein, the Torah procession concludes with verses that speak of bowing before God.

Reading from the Torah

The Torah is placed on the reading table.

A PRAYER FOR JEWISH COMMUNITIES IN DISTRESS

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

Before the First Aliyah

Leader:

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

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

Congregation and Leader:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the second aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the third aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the fourth aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the fifth aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the sixth aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the seventh aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the eighth aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem hayom.

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

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

Amen

Leading the ninth aliya:

You who cling to Adonai your God have all been sustained to this day.

V’atten ha-d’vekim badonai eloheikhem hayim kuf’hem 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:

Barukh atah Adonai ha-m’vorakh.

The congregation responds:

Bar’khu et Adonai ha-m’vorakh.

Praise Adonai to whom all praise is directed.

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

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

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

who has given us a teaching of truth, planting eternal life in our midst.

Barukh atah Adonai, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher b’chazkarat ha-yamim, v’natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah Adonai, noten ha-torah.

Blessing for Those Called to the Torah

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

Barukh atah Adonai ha-m’vorakh

The congregation responds:

Bar’khu et Adonai ha-m’vorakh.

Praise Adonai, to whom all praise is directed.

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

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

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

who has given us a teaching of truth, planting eternal life in our midst.

Barukh atah Adonai, who gives the Torah.

Barukh atah Adonai eloheinu melekh ha-olam,

asher b’chazkarat ha-yamim, v’natan lanu et torato.

Barukh atah Adonai, noten ha-torah.

The person who is honored recites the following after the Torah is read:

Barukh atah Adonai, noten ha-torah.

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

Mi Shebarekh: 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.

Birkat Ha-Gomel: On Being Saved from Danger
This b'rakhah is recited by one who has recovered from a serious illness or survived a life-threatening crisis. Barukh atah Adonai, our God, sovereign of time and space, who is good and who bestows goodness. Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv, who is good and who bestows goodness. Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv, our God, sovereign of time and space, who created us, who has treated us so favorably. Hodu ladonai ki tov, ki l'olam hasdo. The congregation responds:

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 ________. Amen.

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, who is good and who bestows goodness. Barukh atah Adonai eloheinu melekh ha-olam, hatov v'hameitiv, our God, sovereign of time and space, who created us, who has treated us so favorably. Hodu ladonai ki tov, ki l'olam hasdo. The congregation responds:

PRAYER FOR HEALING.
Traditionally, the prayer for healing is said in synagogue when the Torah is read. Ellen Frankel, a contemporary writer, remarks that through the recitation of this prayer, we summon support from all those who care about our welfare. Some follow the tradition of using only the mother's name, suggesting God's Shekhinah/in-dwelling "Feminine" aspect, which, according to our tradition, hovers over the bed of one who is ill and represents protection, care, and nurturing. (Simcha Wantroub)

ON JOYOUS OCCASIONS. The rabbis of the Talmud insisted that recognizing the good in our lives was an important aspect of our worship of God and our own self-understanding and spiritual growth; they called this religious obligation hakarat ha-tov and formulated this blessing to be recited on these occasions (Wishnah Berakhot 9). Abaye (late 3rd century, Babylonia) insisted that the b'rakhah be said in the presence of a minyan. In this spirit, we have included a line (from Psalm 136) to be recited as a congregational response.

Selah
The meaning of this biblical word is unclear. The ancient rabbis understood it to mean "forever.” Siddur Lev Shalem for Shabbat and Festivals
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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’meh 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: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Lifting the Torah

Two individuals are called to raise and tie the Sefer Torah after it is read. As the Torah is lifted, we rise and recite:

This is the Torah, God’s word by Moses’ hand, which Moses set before the people Israel.

V’zot ha-torah ashem samoshe lifnei b’nei yisrael al pi Adonai b’yad moshe.

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

Leader:
יהוה ב’ריך ה’ ותסיווה את חפצים, כיسكنוה יד קרה, ויבהלו.

Leader:
יהוה ותסיווה את חפצים, כיسكنוה יד קרה, ויבהלו, ויתקדו יתהללו ב’ריך תבינה, ויתהללו יד קרה ב’ריך תבינה, ויתהללו יד קרה ב’ריך תבינה, ויתהללו יד קרה ב’ריך תבינה.

Leader:
יהוה ויתהללו ב’ריך תבינה, ויתהללו יד קרה ב’ריך תבינה.

H|.|atzi Kaddish is recited before the maftir aliyah is called to the Torah.

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

Congregation and Leader:
May God’s great name be acknowledged forever and ever! Y’hei sh’meh 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: Ear] beyond all acknowledgment and praise, or any expressions of gratitude or consolation ever spoken in the world. And we say: Amen.

Lifting and Wrapping

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

אלה הווה רוח שם משיח לפני ים ישראל:

עֶלֶף פּי יוהוֹ בְּדָהָ משֶׁה.

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 (14:18). 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. The liturgists combined Deuteronomy 31:10 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 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

The Hebrew Bible is composed of three divisions, in descending order of revelation: (1) the Five Books of Moses, known as the Torah; (2) the Prophets, both the historical books from Judges through Kings and the three major and twelve minor prophets; and (3) the Writings, including Psalms, the Five Megillot, Job, Proverbs, Daniel, and the late historical works of Ezra, Nehemiah, and Chronicles. In the ancient synagogue in the Land of Israel, passages were read from all three sections on each Shabbat. Probably because of time constraints, the custom of a third reading died away, and today we read only from the Torah and the Prophets. The latter reading is called the haftarah, meaning “the parting” or “the conclusion,” and it usually complements themes in the day’s Torah reading. The custom of reading from the Writings remains on the festivals: on the intermediate Shabbat of Pesah we read the Song of Songs, on Shavuot we read the Scroll of Ruth, and on Sukkot we read Ecclesiastes.

The haftarah need not be read from a parchment scroll. Some older synagogues, though, have two smaller arks beside the main ark containing the Torah scrolls. To the right is a recess containing a scroll of the prophetic readings and to the left is another one containing the five scrolls read on festivals, Tishah B’Av, and Purim.

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**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.

**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.

Make us joyful, Adonai our God, with Elijah the prophet, who chose well, and with the kingdom of David, Your anointed—may he soon come, making our hearts rejoice. May no stranger enter Shabbat, Shield of David.

**B’rakhot After the Haftarah.** A series of b’rakhot concludes the reading from the Prophets. The earliest synagogue services probably centered on the public reading of biblical passages, and so the prayers concluding the haftarah reading may have constituted the core of the most ancient synagogue service. These prayers mention the sanctity of the day, express messianic longing, and speak of God’s faithfulness in keeping the divine promise—themes also included in the Amidah for Shabbat.
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 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 themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel.

An Alternate Prayer

May the words of Torah be with us say: Amen.

Rebecca, Rachel and Leah, Isaac, and Jacob, Sarah, bless this entire community, together with all other holy congregations: and all who faithfully 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 themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel. May the Holy One reward them, remove sickness from themselves to the needs of this community and the Land of Israel.
A Prayer for the Renewal of Creation

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

A Prayer for Our Country

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

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

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

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

And let us say: Amen.

A Prayer for Peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.

Then nation will not threaten nation, and the human family will not again know war. For all who live on earth shall realize we have not come into being to hate or to destroy. We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion.

Fulfill the promise conveyed in Scripture:

I will bring peace to the land, and you shall lie down and no one shall terrify you.

I will rid the land of vicious beasts and it shall not be ravaged by war.

Let justice and righteousness flow like a mighty stream. Let God's peace fill the earth as the waters fill the sea.

And let us say: Amen.
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 hodesh 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, te’omim.

Tammuz (30 days) occurs in late spring. Tammuz is the month of the summer solstice, the longest day of the year 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 hodesh 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, te’omim.

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 15th of Iyar. Iyar’s symbol is the bull, yarhi.

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, te’omim.

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, sarran.

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 Nahamu (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 ani l’dodi “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 shofar sounded daily. Elul’s symbol is the virgin, b’tulah.
Announcing the New Month

Recited on the Shabbat before Rosh Hodesh (except Tishrei).

We rise.

May it be Your will, ADONAI our God and God of our ancestors, grant that this coming month bring us goodness and blessing, and bestow on us a long life, a life that is peaceful, a life that is good, a life that is blessed, a life with proper sustenance, a life with physical vitality, a life conscious of heaven's demands and wary of sin, a life free of shame and reproach, a life conscious of heaven's demands and wary of sin, a life that is peaceful, a life that is good, a life that is blessed, a life conscious of heaven's demands, a life with proper sustenance, a life with physical vitality, a life that is blessed.

The new month of _________ will begin on _________.

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 Sefer Torah is brought forward, and the leader holds it while announcing the new month:

The new month of_______ yishbash b'yom_______ haba aleinu v'al kol yisrael la'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, Amen joy and gladness, Amen deliverance and consolation. And let us say: Amen.

Y'hadsheihu ha-kadosh barukh hu aleinu v'al kol amo beit yisrael, l'hayim u-l'shalom, (amen,) l'sason u-l'simchah, (amen,) lishuah u-l'nehash, v'nomar: amen.

The Hebrew Calendar

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

Bestow on us livelihood and peace. The Babylonian Talmud (Berakhot 16b) mentions that this prayer was recited by Rav (3rd century) as a conclusion to the Amidah. Later liturgists incorporated it as a prayer for the new month.

Conscious of Heaven’s Demands שומעים פזタイ Literally, “the fear of heaven.” This common rabbinic phrase has many shades of meaning. It implies a consciousness of God’s presence in one’s life, so that one does that which is right in the eyes of God.

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.
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 the next, telling of Your mighty deeds.
They recount Your great goodness, and Your wondrous acts.
One generation praises Your mighty deeds.
They recount Your great goodness, and of Your wondrous acts.
They recount Your great goodness, and of Your wondrous acts.

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

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

Ashrei yosh'ev veitekha, od y'hal'lukha selah.
Ashrei ha-am she-kakah lo, ashrei ha-am she-Adonai elohay.
T'hilah l'david.
Aromim-kha elohay ha-melekh, va-avar'kha shemka l'olam va-ed.
B'khol yom avar'kheka, va-ahal'lah shimkha l'olam va-ed.
Gadol Adonai u-m'hulal me'od, v'ligdulato ein heiker.
Dor to'dor y'shabah ma-asekha, u-g'vurotekha yagidu.
Hadar k'vod hodekha, v'divrei niflotekha asihah.
Veezuz norotekha yorenu, u-g'dolat'kha asaprenah.
Zeikher rav tuv'kha yabi'u, v'tzidkat'kha y'ranenu.
Harun v'rabhum Adonai, erekh apajim u-g'dol hased.
Tov Adonai lakol, v'rabham al kol ma-asav.
Yodukha Adonai kol ma-asekha, va-hasidekha y'var'khu-kha.

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” (Bekahkhot 48).

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 faithfulness of those who dwell in Your house” (ashrei). 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 Minhat), and an appropriate conclusion to prayer (as it is in the weekday Shabat service).

Here, it serves in both of those roles: concluding Shabat 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 84:5 and 144:15), 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.
They speak of the glory of Your sovereignty and tell of Your might, proclaiming to humanity Your mighty deeds, and the glory of Your majestic sovereignty. Your sovereignty is eternal; Your dominion endures in every generation. ADONAI supports all who falter, and lifts up all who are bent down. The eyes of all look hopefully to You, and You provide them nourishment in its proper time. Opening Your hand, You satisfy with contentment all that lives. ADONAI is righteous in all that is done, faithful to all creation. ADONAI 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!
Va-anahnu n’varekh yah, mei-atah v’ad olam. Hal'luyah.
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 extents the faithful—raising up Israel, the people God keeps close. Halleluyah!

Hodo al etz v'shamayim, va-yaream k'amo, t'lihal l'ikhol hasidav, livnei yisrael am k'rovo. Ha'lluyah!

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 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, hitshahavu ladonai b'hadrat kodesh.

Kol ADONAI al ha-mayim, El ha-kavod hirim, ADONAI al mayim rabim.

Kol ADONAI ba-koah, kol ADONAI be-hadar, kol ADONAI shover arazim, va-y'sha'avir ADONAI et arzei ha'Ivnon. Va-yarkidem k'mo eigel, Ivnon v'siryon k'mo ven re'elim. Kol ADONAI hotzev lahavot esh, kol ADONAI yahli midvar, yahli ADONAI midvar kadesh. Kol ADONAI y'holel ayalot.

Va-yehesof y'arot u-v'heikhalo kulo omer kavod, ADONAI la-malbul yasha'h, va-yi'shev ADONAI melekh l'olam.

ADONAI oz l'amo yiten, ADONAI v'arekh et amo va-shalom.

THE VOICE OF ADONAI

God's Voice

What would it mean for us to hear God's voice?
The Bible offers two different scenes of revelation. The people Israel hear God's voice on Sinai amidst thunder and lightning (Exodus 19).

Yet, pointedly, Elijah, the only prophet (other than Moses) who also experiences a revelation at Sinai, comes to understand that God is not in the thunder and lightning, but in the "still small voice”—or, as in the current Jewish Publication Society translation, "a soft murmuring sound," or perhaps as an alternate translation would have it, in “the thin sound of silence” (1 Kings 19:12)—the profusion of translations indicating in themselves the plurality of ways we each may hear what impels us from within, or without.

The voice we hear may come to us as a surprise—in moments of distress, at times when we are still and alone, when we are on a journey. Or we may hear the voice when we have engaged in extensive preparations, meditating, thinking, praying, or fasting. We may hardly hear it, yet it can be shattering, thunderous—sending us on our way, impelling us, allowing us to see clearly what we had not seen before at all.

The voice we hear may hardly hear it, yet it can be shattering, thunderous—sending us on our way, impelling us, allowing us to see clearly what we had not seen before at all.

The voice of Elijah, at Mount Horeb, is soft murmuring, heard in the thin sound of silence. Elijah’s experience of God’s voice is identified by the ancient rabbis with the revelation at Sinai in Exodus 19; the Bible identifies Kadesh as the scene of this revelation. The thunder and lightning described here evoke the scene of the revelation at Sinai in Exodus 19: the voice of God is heard on the plain.

Biblical scholars see the psalm as a depiction of a storm coming in from the Mediterranean, passing over the mountains of Lebanon—cedars top those high mountains and are among the world’s sturdiest and longest-lived trees—and moving over the fertile land and then through the desert.

The psalm begins with reference to the waters of the Mediterranean Sea and ends with God enthroned above the primal waters of creation. It also begins with an angelic chorus praising God and toward the end mentions the human chorus praising God in the Temple. Thus earth and heaven, the human and the Divine, are joined.

We began the Torah service with verses marking a royal procession and now, as the Torah is returned to the ark after it has been read to the congregation, we end with verses depicting God as enthroned in the "eternal sovereign."
Return the Torah

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

Whenever the ark was set down, Moses would say:

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

Return, ADONAI, to Your sanctuary, You and Your glorious ark.

Let Your priests be robed in righteousness, and Your faithful sing for joy.

For the sake of David, Your servant, do not turn away from Your anointed.

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

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.

The ark is closed.

Hatzi Kaddish

Leader:

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

Congregation and Leader:

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

Y’hei sh’meh raba m’varakh l’am u-l’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.

Siddur Lev Shalem for Shabbat and Festivals
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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 perception of an aspect of God as awe-inspiring and as placing limits on existence. Jacob was able to achieve balance: he led a troubled life yet survived, and was able to experience joy and fulfillment at the end of his life. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

Added to these, we might imagine other perceptions of the Divine. In Kabbalah, that balance was understood to be at the very center of the nature of the Divine.

With Patriarchs:

First B’rakhat: Our Ancestors

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 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, and create us in the Book of Life, for Your sake, God of life.

With Patriarchs:

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:

Blessed be God and his name.

Barukh hu u-varukh sh’mo

Great, mighty, awe-inspiring

Al Elohei Avrohom

Al Elohei Yitzakh

Al Elohei Yisrael

Hamelech Meshulam

Hamelech Yisrael

Siyom kipon milchom yishuv

Hamelech Yisrael

On Shabbat, a middle barukh celebrates the specialness and sanctity of the day.

As I proclaim the name Adonai, you should respond by acknowledging “Amen” to the b’rakhot that follow. Thus it means: “When I proclaim God’s name, ‘Adonai,’ you should respond by acknowledging ‘Amen’—that is, by answering ‘Amen’ to each b’rakhot and by responding when God’s personal name (Adonai) is mentioned.

Barukh hu u-varukh sh’mo ("Blessed be God and blessed be God’s name").

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’rakhot celebrates the specialness and sanctity of the day.

A transliteration of the opening b’rakhot of the Amidah may be found on page 192.

A transliteration of the opening b’rakhot of the Amidah may be found on page 192.
Second B’rakhot: 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, with great mercy give life to the dead,
You support the falling, heal the sick, loosen the chains of the bound, and keep faith with those who sleep in the dust.
Who is like You, Almighty, and who can be compared to You?
The sovereign who brings death and life and causes redemption to flourish.

M’khalkel hayim b’hesed,
m’hayeih meitim b’rahamim rabim,
somekh noflim v’rofei h|.|olim u-matir asurim,
Mi khamokha ba·al g’vurot umi domeh lakh,
and keeps faith with those who sleep in the dust.
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'Vurat, the whole world is filled with God's glory!"

Kadosh, kadosh, kadosh ADONAI TZ'Vurat, M'lo khalo ha-aretz kvodo.

God's glory fills the universe. One angelic chorus asks, "Where is God's dwelling?" Another responds:

"Praised is ADONAI's glory wherever God dwells."

Barukh kv'od ADONAI mimikomo.

Wherever God dwells, may God turn with compassion and its eventual fulfillment in the messianic era.

From where God dwells, may God turn with compassion to the people who twice each day, evening and morning, lovingly proclaim God's oneness, reciting the Sh'ma:

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

Sh'ma yisrael, Adonai eloheinu, Adonai ehad.

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 Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will let God in. "Where is God's dwelling, may God turn with compassion and its eventual fulfillment in the messianic era."

On Shabbat Shuvah we substitute:

*Magen Avot* (Ba'al Shem Tov):

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 continue on the next page with the Fourth B'rakhah, "You established Shabbat."
A Meditation

Altogether, a joyful moment.

including all the letters.

We begin our journey to the Shabbat.

On Shabbat Shuvah we substitute:

Barukh atah Adonai, the Holy God.

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 Br’akhah: The Celebration of Shabbat

We continue on page 188.

The Meaning of Sacrifices for the Contemporary Believer

Most contemporaries 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 purificatory, 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 Kosman

We continue on page 189.

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

Ye established Shabbat and desire 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.

For an alternate version of this br’akhah, not centered on sacrifices, continue on the next page.

SHABBAT AND THE TEMPLE SERVICE

For an alternate version of this b’rakhah, not centered on sacrifices, continue on the next page.

Desired Its 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.

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 (Oneg), Adonai’s holy day honored . . . then you shall rejoice with Adonai…” (8:15–16).

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.

We continue on page 189.
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 savor Shabbat truly merit life; those who love its teaching have chosen to join in its greatness.

For at Sinai the shoot of redemption was planted for us, and we may be led to our land, those who love its teaching have chosen to join in this greatness.

May it be Your will, Adonai our God and God of our ancestors, that we may be led to our land, and those who love its teaching have chosen to join in this greatness.

May we walk together by the light of Your countenance, for at Sinai the shoot of redemption was planted for us, and the prophets announce that the return to Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, “gladness and joy shall abide there... and the sound of music.”

Thus shall Adonai be an eternal light for us, and Your God shall be your glory.”

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 its 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 or Shabbat Amidah (Talmud of the Land of Israel, Berakhot 4:6).

SINGING JOINTLY WITH VOICES OF GLADNESS. The prophets announce that the return to Zion will be accompanied with song and shouts of joy. The language here resonates with Isaiah 51:3, “gladness and joy shall abide there... and the sound of music.”

RIGHTEOUSNESS AND JUSTICE. From Hosea 2:21. Hosea further declares (6:6): “For it is kindly and merciful to a favoring father, and to sons in their love and compassion, as Your prophet Isaiah proclaimed: “There shall not be evil or destruction on My holy mountain, for the world shall be filled with the knowledge of God, as the waters fill the sea.”

Thus shall Adonai be an eternal light for us, and Your God shall be your glory.”
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’ka shomrei shabbat v’korei oneg, am m’kadshi sh’vi∙i, kulam yisbe’u v’yitangu mi-tuvekha, u-va-sh’vi∙i ratzita bo v’kidashto, hemdat yamim oto karata, zeikhre I’maseih v’reishit.

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.

Kad’sheinu b’mitzvotekha v’taheir libeinu l’ovd’kha be-emet.

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 compassionate return to Zion.

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

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’ka shomrei shabbat v’korei oneg, am m’kadshi sh’vi∙i, kulam yisbe’u v’yitangu mi-tuvekha, u-va-sh’vi∙i ratzita bo v’kidashto, hemdat yamim oto karata, zeikhre I’maseih v’reishit.

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

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

The blessing culminates in a series of requests, all of a spiritual nature.

GLADDEN US WITH YOUR DELIVERANCE and your presence. In the Sephardic version of this prayer, we ask that God “gladden our soul” (שמיע המפווי). Similarly, Rav Amram’s siddur (9th century) has the word “heart.” God’s deliverance is seen as a spiritual victory.

GRANT THAT WE INHERIT the gladness. Shabbat is seen as a gift.

EMBRACE our heart. Intimacy with God, a sense of God’s closeness and embrace, an existential realization that we are not alone—these are the answers to our prayers, not the specific fulfillment of a verbal request. (Bradley Shavit Artson)

RESTORE WORSHIP TO YOUR SANCTUARY and the Temple. In exile, our relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish for a more direct relationship with God.

---ABRAHAM ISAAC KOOK (translated by Ben Zion Bokser)
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.

| She-ahna Modim Anah Nashamah | I am grateful for life and all that it brings.

We thank You, for You are our good and kind Lord, the Creator of heaven and earth, the Lord who made us and all beings. For all that You created, and for all the wonders that accompany us day by day, and for all the gifts that You have bestowed upon us, we thank You. We thank You, for You are the compassionate, whose love is unceasing; we thank You, for You are the good, whose mercy is never-ending; we thank You for the love and kindness You have shown us. For all the miracles that have come to us, and for all the wonders of life that we have experienced, we thank You.

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

On Hanukkah we add Al Hanissim on page 430.

On Shabbat Shuvah we add:

- With joy and happiness, we praise You, Lord, for the gifts of creation and life.
- With joy and happiness, we praise You, Lord, for the gifts of creation and life.
- With joy and happiness, we praise You, Lord, for the gifts of creation and life.

This paragraph is recited by the congregation when the Amidah is added on Hanukkah.

This paragraph is recited by the congregation when the Amidah is added on Shabbat Shuvah.

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 You ask.

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, that they not be seen.

As and Your name is held in my heart, may my spirit in Your hands be.

—SOLOMON IBN GABELEH

Thanksgiving

The older we get, the greater becomes our inclination to give thanks, especially heavenwards.

We feel more strongly than ever before that life is greater becomes our inclination to give thanks, especially heavenwards.

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 chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

We thank You, for You are our good and kind Lord, the Creator of heaven and earth, the Lord who made us and all beings.

For all that You created, and for all the wonders that accompany us day by day, and for all the gifts that You have bestowed upon us, we thank You. This paragraph is recited when the Amidah is added during the silent Amidah.

For the rabbis, the name Adonai, the word for Lord, is a form of respect. When we say Adonai, we are acknowledging the power and authority of the Lord God.

For all the miracles that have come to us, and for all the wonders of life that we have experienced, we thank You. This paragraph is recited by the congregation when the Amidah is added on Shabbat Shuvah.

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

On Shabbat Shuvah we add:

And inscribe all the people of Your covenant for a good life.

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

On Hanukkah we add Al Hanissim on page 430.

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This paragraph is recited by the congregation when the Amidah is added on Hanukkah.

This paragraph is recited by the congregation when the Amidah is added on Shabbat Shuvah.

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

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.

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And inscribe all the people of Your covenant for a good life.

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

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

בָּרוּךְ אַתָּה יהוה, הַמבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בַּּאֲבַקְשָׁה טוֹב לָךְ.

L’ma·an beit Adonai eloheinu shalom bakh.

b’arm’notayikh.
yishlayu ohavayikh.

Sha·alu sh’lom yerushalayim

May there be peace on Jerusalem.

For the sake of my friends tranquil;

For the sake of the house of Adonai our God, I pray for peace.

For the sake of the house of Israel, I pray for peace.

For the sake of the house of the people of Your people:

May Adonai bless and protect you.

May Adonai’s countenance be lifted toward you

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.

Sim shalom ba-olam tovah u-v’rakahah, hen va-hesed v’rahamim, aleinu v’al kol yisrael amekha. Bar’kheinu avinu kulanu k’ehad b’or panehka, ki v’or panehka natata lanu, Adonai eloheinu, torat hayim v’ahavat hesed, u-tzedakah u-v’rahamim v’hayim v’shalom. V’toy b’einokha l’varekh et am’kha yisrael b’khol eit u-vkhol sha-ah bishlomekha.

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.

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.

When the Amidah is recited aloud by the leader, we continue with Kaddish Shalem on page 203.
The Way to God

There are three starting points of contemplation about God: three trails 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 silent recitation of the Amidah concludes with a personal prayer or one of the following:

**my god**

One opinion voiced in the Babylonian Talmud states that every Amidah must be accompanied by a personal prayer (Berakhot 29b). This prayer is offered by the Babylonian Talmud (Berakhot 17a) as an example; it is attributed to Mar son of Ravina (4th century).

**May the Words**

Psalm 19:15. Rabbi Yohanan (3rd century, the Land of Israel) recommended that the Amidah conclude with this verse (Talmud of the Land of Israel, Berakhot 4a).

**Granting**

A prayer of Nahman of Bratzlav, translated by Jules Harlow.

When the Amidah is to be repeated aloud, we turn back to page 185. Otherwise, we continue with Kaddish Shalem on page 203.

An individual prayer without a minyan may turn to Ein Keiloheinu, page 204.
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—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, how we may walk in the world directed on our path by God’s light.

When we begin to pray, we first of all acknowledge 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, 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, 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.

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

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

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

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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,
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 causes redemption to flourish.

Second B'Rakhah: God’s Saving Care
continued

You are righteous in bringing life to the dead.
Who is like You, Almighty,
and who can be compared to You?
The sovereign who brings death and life
and causes redemption to flourish.

[From Pesah until Sh'mini Atzeret, some add:]
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 causes redemption to flourish.

Barukh atah ADONAI, who gives life to the dead.
You are faithful in bringing 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 time and the possibility of renewal.
Return, O My Soul

Return, O soul, to your resting place, sit beside the divine throne, always, spurn earthly places, set beside the divine

Return, O My Soul

said, “It is wherever we

Menaḥem Mendel then

that no human can know.

Kotzk startled his Ḥasidim

Once, the Ḥasidic master

of God’s Glory?

Where Is the Place

“Where is the place of God’s glory?” Another responds:

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.

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 immediately praise God “wherever God dwells.”

Divine is beyond our understanding. Thus, we say “The whole world is filled with God’s glory,” and we then acknowledge both God’s immanence, a palpable presence, and God’s transcendence, the knowledge that the Divine is our God, A

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.

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 prayer. 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

As noted above, the Kedushah combines two different prophetic visions: that of Isaiah and that of Ezekiel. By placing these biblical verses side by side, the Kedushah acknowledges 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 immediately praise God “wherever God dwells.”

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 prayer. 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.

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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 prayer. 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.

THE KEDUSHAH

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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” (Genesis 1:14), but then states that God “diminished the moon” (Exodus 20:11). God then states that God the moon is of equal size and took responsibility for the power as the sun. God then diminished the moon.—(28:35)?

God says: Bring the sin offering to atone for Me, since I am of equal size and diminished the moon.—(28:35)?  God says: Bring the sin offering to atone for Me, since I raised a legitimate objection, therefore I should be diminished!—(28:35)?

God: Then, I’ll do this. I shall honor you by commanding Israel to count their months and years according to your cycles. 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 following paragraph is said only when the entire Amidah is recited silently:

Hanya Datcha Darom Yisroel kemah

The Sun and the Moon had a conversation about their relative sizes. One day, the sun spoke up first: “I’m big and powerful. Everyone knows it.” The moon, on the other hand, said, “It’s true, I’m also a great light, but I’m smaller!”

The sun retorted, “You’re right. I am the lesser light.” Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon was of equal size and took responsibility for the power as the sun. God then diminished the moon. But then states that God the moon is of equal size and took responsibility for the power as the sun.

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God 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

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.

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

The Talmud remarks on the imperative for the Jewish people to count their months and years according to the cycles of the sun and moon. The Talmud sees the moon as symbolic of the imperfections inherent in the fabric of creation. The Sun and the Moon had a conversation about their relative sizes. One day, the sun spoke up first: “I’m big and powerful. Everyone knows it.” The moon, on the other hand, said, “It’s true, I’m also a great light, but I’m smaller!” The sun retorted, “You’re right. I am the lesser light.” Rabbi Simeon ben Pazi imagines a heavenly drama in which originally the moon was of equal size and took responsibility for the power as the sun. God then diminished the moon. But then states that God the moon is of equal size and took responsibility for the power as the sun.

Rabbi Simeon adds: Seeing that the moon was still dissatisfied, God 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

For alternative prayers for Rosh Hodesh that focus on the significance of the lunar cycle, continue on page 198.

Fourth B’rakhah: The Celebration of Rosh Hodesh

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

The image of the sliver of moon—reappearing in the darkness and growing nightly into a full sphere, only to wane again—has been interpreted by some rabbis (for example, Joseph B. Soloveitchik) as a metaphor for the history of the Jewish people. At times, the Jewish people suffers in darkness; we may even fear utter extinction. But just as the moon’s light is continually renewed, so too do we draw reassurance that we will again have a future that shines. Similarly, the waning and waxing of the moon may be seen as symbolic of Jewish tradition and Jewish practice. The life of the spirit, communally and individually, similarly shrinks and expands, grows dull and routinized before being reinvigorated and re-inspired. The observance of Rosh Hodesh itself is an example of the way Judaism is periodically renewed and revitalized. In many communities, this day has been reclaimed with great creativity and energy, especially by women. Each month presents an opportunity for us to contemplate the need for renewal and revitalization in our religious lives: as individuals, as communities, and as Jews. In this vein, we might well ask ourselves what it is that we need to reclaim and revitalize at this time.

We continue on page 199.

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’rakhah: 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; for do as it is written by Your servant Micah: “Those who walk in darkness have seen light.” For You shall raise up a shining light for me; cause our joy to flourish, as You lead us by the light of Your face.

Renew the moon so that its light may be bright; may it grow each day and light our way. As You remembered Sarah in Your wondrous way, I, too, seek to rest in Your shadow, awe-inspiring Creator.

May it be Your will, Adonai our God and God of our ancestors, who restores their descendants to their land, to renew our days as of old; lead us in joy back to our land and plant us within our borders. May violence no longer be heard in our land, nor destructiveness be found within its borders.

— MARGE PIERCY

DO NOT FEAR Ani l接待 ליהו. Abraham, Isaac, and Jacob are each told by God not to fear (Genesis 15:1, 16:24, 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.

WONDROUS WAY Ani ל接待 ליהו. God remembered Sarah who had longed for a child, and in old age she bore Isaac—a miraculous gift (Genesis 21:1).

MAY VIOLENCE NO LONGER BE HEARD IN OUR LAND Ani ל接待 ליהו. It is still except for our nail paring 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 to our circle, to dive into the darkness of deep cold wells, to drink lingering by those stars and that the coming slavery in Egypt will eventually end in freedom. As You remembered Sarah in Your wondrous way, I, too, seek to rest in Your shadow, awe-inspiring Creator. May it be Your will, Adonai our God and God of our ancestors, who restores their descendants to their land, to renew our days as of old; lead us in joy back to our land and plant us within our borders. May violence no longer be heard in our land, nor destructiveness be found within its borders.

— MARGE PIERCY
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.

Yism’hu v’malkhut’kha shomrei shabbat v’korei oneg, am m’kadshei sh’vvi, kulam yisbe’u v’yitangu mi-tuvekha, u-va-sh’vi∙i ratzita bo v’kidashto, hemdat yamim oto karata, zeikher I’m-a-aseih v’reishit.

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 during a leap year we add:

[ during a leap year we add: and atonement for wrongdoing]

For you have chosen the people Israel from among all nations, because they are the gift of the heart.

Fifth B’rakhah: The Restoration of Zion

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

May our eyes behold Your compassionate return to Zion.

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

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, what seems like darkness we approach our lives with humility and faith, recognizing expressing our gratitude al kulam ("for all these blessings"). When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.

When our lives are made up of "nothing special," we might acknowledge how much we are cherished by others. In retrospect. We might reflect on the miracles of daily life. When the moon is hidden, we often fail to recognize: the ability to use our limbs for what we may be grateful, the more we blossom aware of all that we receive for which we 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.
**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 moment, and at all times with Your gift of peace.

Sim shalom ba-olam tovah u-v’rahah, hen va-hese v’rahimim, aleinu va’el yisrael amekha. Bar’kenu avinu kulanu k’had b’or panehka, ki v’or panehka nataa lanu, Adonai eloheinu, torot hayim v’ahavat hesed, u-tzedakah v’rahah v’rahimim v’hayim v’shalom. V’tov b’eneikha l’varekh et am’kha yisrael b’khol eit u-v’khol sha-ah bisholmekha.

**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.

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Siddur Lev Shalem for Shabbat and Festivals

When the Amidah is to be repeated aloud, we turn back to page 193.
Otherwise, we continue with Kaddish Shalem on page 203.

An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

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

**A**

My God, keep my tongue from evil, my lips from deceit.
Help me ignore those who would slander me.
Let me be humble before all.
Open my heart to Your Torah, that I may pursue Your mitzvot.
Frustrate the designs of those who plot evil against me; nullify their schemes.
Act for the sake of Your name, act for the sake of Your triumph, act for the sake of Your holiness, act for the sake of Your Torah.
Answer my prayer for the deliverance of Your people.
May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer.
Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.
May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

When the Amidah is to be repeated aloud, we turn back to page 193.
Otherwise, we continue with Kaddish Shalem on page 203.
An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

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An individual praying without a minyan may turn to Ein Keiloheinu, page 204.

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

**B**

May it be Your will that whatever our destiny, You might cause to dwell within it love and brotherhood, peace, and friendship.
May our land abound with disciples, and may our days conclude with hope in the future; may our share be in the Garden of Eden. May You afford us good friends and a good nature as we act in this world of Yours. May we awake in the morning and find that the desire of our hearts is to be in awe of You.
And may all that occurs to us be considered by You as good.

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my rock and my redeemer.
Some have the custom of taking three steps backward and bowing at the conclusion of the Amidah, as if exiting the court of a sovereign.
May the one who creates peace on high bring peace to us and to all Israel [and to all who dwell on earth]. And we say: Amen.

When the Amidah is to be repeated aloud, we turn back to page 193.
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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'shmeh raba m'varakh l'alum u-f'almei amayim.

Leader:
May the name of the Holy One be acknowledged and celebrated, lauded and worshipped, exalted and honored, extolled and acclaimed—even though God, who is blessed, b'rekh 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.

Leader:
Y'shmeh raba m'varakh l'alum u-f'almei amayim.

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

Leader:
Y'shmeh raba m'varakh l'alum u-f'almei amayim.

Kaddish Shalem. The Kaddish Shalem (literally, "Full Kaddish") ends the Musaf service. It is called the "Full Kaddish" because it includes a plea, omitted from other forms of the Kaddish, that the prayers we have offered be acceptable.
Ein Keiloheinu

None compares to our God. None compares to our master.

Who compares to our God? Who compares to our master?

Let us thank our God. Let us thank our master.

Let us thank our sovereign. Let us thank our deliverer.

Blessed is our God. Blessed is our master.

You are our sovereign. You are our deliverer.

You are the one to whom our ancestors offered fragrant incense.

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

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 bannahik, “your children,” but rather as bonayikh, “your builders.”

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

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

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

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

None compares to our God. None compares to our master.

Who compares to our God? Who compares to our master?

Let us thank our God. Let us thank our master.

May God grant strength to God’s people; may God grant God’s people peace.

In some congregations, the service continues with Kaddish D’Rabbanan, page 111.
I Spread Out God’s Names in Front of Me

I spread out God’s names in front of me on the floor of my chilly room.
The name by which I called him when his spirit breathed in me.
And the name by which I called him when I was a young girl.
The name by which I called him when I was given to a man.
And the name when I was again permitted to all.
The name by which I called him when my parents were a roof over me.

As it is written in the Torah:

“And the name when I was a young girl.
I spread out God’s names.
And the name when I was a roof over me.
I spread out God’s names.
And the name when I was given to a man.
I spread out God’s names.
And the name when I was again permitted to all.
I spread out God’s names.
And the name by which I called him so that I would fear him. And the name so that I would remember me.
He would refrain from remembering.
In ancient times, it meant touching the floor with one’s knees, and in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

We rise:

Aleinu

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

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

As it is written in the Torah:

“Know this day and take it to heart, that Adonai is God in heaven above and on earth below; there is no other.”

Aleinu l’shabei∙ah|.| la-adon hakol,
va∙anah|.|nu korim u-mishtah|.|avim u-modim,
va∙anah|.|nu korim u-mishtah|.|avim u-modim,
va∙anah|.|nu korim u-mishtah|.|avim u-modim.

Alei|.|nu 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 common spiritual affinity will reign on earth, God’s name will truly be one.

The prayer mentions a variety of forms of bowing. In ancient times, korim meant touching the floor with one’s knees, and mishtabhavim 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
Deuteronomy 4:39.

Siddur Lev Shalem for Shabbat and Festivals
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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.”

We are seated.

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

In the world the sovereignty of the Almghty. The 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; 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.”

We are seated.

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
Mourner’s Kaddish

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

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

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:
Yirgadal v’yitkadesh sh’meh raba, b’alma di v’ra, kiruteih, v’yamlikh malkhuteih b’b’ayei k’hol bet yisrael, ba-aga la-v’izman kari, v’imru amen.

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

Mourners:
Yit’barkh v’yishubab v’yitpa’ar v’yitromam v’yitnasei v’yit’hadar v’yitaleh v’yit’halal sh’meh d’kudsha, b’rikh hu, l’eila min kol [on Shabbat Shuvah we substitute: l’eila l’eila min k’hol l’eila l’eila], b’rika l’eila l’eila min kol, v’imru amen.

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

Oseh shalom bimromav hu ya-aseh shalom aleinu v’al kol yisrael [v’al kol yosh’vei teive’el], 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).
Some congregations recite this song at the conclusion of the service.

**A Song of Glory: Anim Z’mirot**

I shall chant melodies and weave together verses, for my soul thrills 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:

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.

They portrayed You not as You truly are, but imagined You from what You had created.

In endless visions and countless metaphors they described You, but through it all, You are the singular one.

They represented You as old and as young, with graying hair and in the prime of youth:

as an elder on the Day of Judgment, and as a youth in time of war, as a soldier who was fully armed,

and with a victory helmet on Your head, having won battles with Your right hand and holy arm—

continued

Anim z’mirot v’shirim e-erog, ki eilekh nafshi ta-arog.

Nafshi hamdah b’tzel yadekah, lada-at kol raz sodekah.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken adabei b’hika nikhbadot, v’shimkhah akhabeid b’shrei y’didot.

Asaprah v’hodikha v’lo re’tikha, adam’hika akhankha v’lo y’datikha.

B’yaad n’vi-ekha b’soad avadekha, dimita hadar k’vod hodekha.

G’dula’t’ka u-g’vuratekha, kinu l’tokef pe’ulatekha.

Dimu ou’ka v’lo kh’fi yeshika, v’yashvukha l’fi ma-aselka.

Himshuluka b’rov hezyonot, hin’ka ehad b’kh’hol dimyonot.

Va-yehezu v’ka zikhnah u-vaharat, u-sar rosh’ka b’seivah v’sha’harat.

Zikhnah b’yom din u-vaharat b’yom krav, k’ish milhamot yadav lo rav.

Havash kova y’suah b’rosho, hoshi-ah lo y’mino u-zro-a kadosh.

Some congregations recite this song at the conclusion of the service.

A SONG OF GLORY ﷲ ﷲ ﷲ. Sometimes called by its first two words, Anim Z’mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of Hasidei Ashkenaz, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God’s mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God’s glory, kaved, and to see a “shadow” of the Divine. Many of these images were significant for the spiritual vocabulary of Hasidei Ashkenaz. For instance, the light emanating from God’s head and God’s crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it as vocalized, the Hebrew means “youthful.” However, the word also contains a sense (God’s “face”), but we can experience God’s impact in the world (God’s “back”).

In commenting on the first words of the Decalogue, “I am Adonai, your God, who took you out of the land of Egypt,” Rashi (1040–1105, northern France), reprising the midrash, writes: “Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out.”

As vocalized, the Hebrew means “youthful.” However, the word also contains the same letters as the word for “black” (shahor), as opposed to gray hair as a sign of age.

A VICTORY HELMET ﷲ ﷲ ﷲ. The image is taken from the language of Isaiah: “God donned righteousness like a coat of mail, with a helmet of victory on God’s head” (59:17).
Pe'eiro alai u-fe'eiri alav, v'karov eilai b'kori eilav.
S'gulato t'hi v'yado ateret, u-tz'nif m'lukhah tz'vi tiferet.
Mah|.|l'fot rosho k'vimei v'h|.|urot, k'vutzotav taltalim sheh|.|orot.
Tal'lei orot rosho nimla, k'vutzotav t'fillin shorotu.

Humble Moses viewed the knot of God's t'fillin for God is near to me as I cry out.
God's splendor shall be mine and mine shall be God's; God's treasured people shall be held as a garland in God's hand, a youth's long black curls.
The forehead inscribed with the divine holy name.
The image of God's face is pure shining gold, as he beheld God's very image.
Humble Moses viewed the knot of God's t'fillin which, in turn, glorify Israel. The verse inscribed inside God's t'fillin be read as: "I am adorned with God's t'fillin—my head with glory." (Midrash Tanhuma, Lekh L'ka 5, quoting Jeremiah 31:32)

Drops of light follow. Here the poet changes imagery and begins talking of God's head and God's crown.

Crown of Glory

May the abode of righteousness, the height of God's glory, be God's greatest delight.

God's treasure is the forehead of God's head. "God's splendor is on me." Thus "God's splendor is on me" can mean to stomp on the Edomites, the oppressors of the people Israel.

This is the way the male lover is depicted in the Song of Songs (5:11).

The Abode of Righteousness

In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness..." (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

God's splendor is on me. "The height of glory"); the poet articulates a mutual demonstration of strength and readiness. In this and in two verses below (tiferah, "the height of glory"), the poet ñfiltrates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

Forehead Inscribed

The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

Dressed in red

The poet draws on the imagery of Isaiah: "Who is this coming from Edom?... It is I who speak of righteousness, truly triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone... there was no one with Me. I trod them down in My anger... their life-force bespattered My garments, and My clothing was stained" (63:7-11). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

Treading the Winepress

Meaning to stomp on the Edomites, the oppressors of the people Israel.

Humble Moses

The poet draws on the imagery of Isaiah: "Who is this coming from Edom?... It is I who speak of righteousness, truly triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone... there was no one with Me. I trod them down in My anger... their life-force bespattered My garments, and My clothing was stained" (63:7-11). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

Shabbat and Festivals · Musaf Service · Concluding Prayers

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SHABBAT AND FESTIVALS · MUSAF SERVICE · CONCLUDING PRAYERS

Siddur Lev Shalem for Shabbat and Festivals

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209
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.

May the song of one without merit be to You like those sung over the sacrifices You received.

Take account of my praise, Sustainer, and let my prayers reach You.

Who can tell of Adonai's power? Who can proclaim all of God's praises?

Some congregations recite Mourners’ Kaddish here; see page 207.

Some congregations recite Mourners’ Kaddish here; see page 207.

Yours, Adonai, is the greatness, the strength and the glory, the triumph and the splendor—for everything in heaven and on earth is Yours.

Yours, Adonai, is the sovereignty and the majesty above all.

Dor vador am doresh'kha d'rosh. Rosh d'varkha emet korei mei-rosh, kah li Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet, is the sovereignty and the majesty above all.

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Who can tell of Adonai's power? Who can proclaim all of God's praises?

Who can proclaim all of God’s praises?
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 place my spirit in God’s care.”
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.

As they entered the covenant, Israel stood together as one.

The people who like lost sheep wander.

In holiness, on the Mount of Myrrh, God did say:

May no evil circumstance obstruct their way.

So gather together, study its precepts at length:

The dove found rest on Shabbat, as You swore upon the retreating waters in Noah’s day.

Forget not Shabbat; God is One.

The dove...
Earth, shake before your Master’s presence, tremble before the God of Jacob.

Mountains, why prance like rams? Hills, why dance like lambs?

High above every nation is A

May the name of A

From the east, where the sun rises, to where the sun sets,

He-harim rak’du kh’eilim, g’va·ot kivnei tzon.

Mountains pranced like rams, hills like new-born lambs.

When the sea runs away? Jordan, why flow backward?

May the name of A

Who is like A

Celebrate, O faithful servants of A

Analyses}

Halleluyah—joyfully praise God!

Celebrate, O faithful servants of A; celebrate A’s name.

May the name of A be blessed, now and forever.

From the east, where the sun rises, to where the sun sets,

He-harim rak’du kh’eilim, g’va·ot kivnei tzon.

Mountains pranced like rams, hills like new-born lambs.

When the sea runs away? Jordan, why flow backward?

May the name of A

Who is like A

Celebrate, O faithful servants of A

Asher k’reshet be’em’anim, zevu’im k’lo’lamot ha’aretz.

Who is like A

Celebrating A’s name.

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

Barukh atah Adonai eloheinu melekh ha-olam,

Psalms of joyful praise, the Hallel.

Barukh atah Adonai

Psalm 113

Praise God as caring for the downtrodden.

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

Shabbat and Festivals

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

Barukh atah Adonai eloheinu melekh ha-olam,

Psalms of joyful praise, the Hallel.

Barukh atah Adonai

Psalm 113

Praise God as caring for the downtrodden.

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

Celebrate, O faithful servants of A; celebrate A’s name.

May the name of A be blessed, now and forever.

From the east, where the sun rises, to where the sun sets,

He-harim rak’du kh’eilim, g’va·ot kivnei tzon.

Mountains pranced like rams, hills like new-born lambs.

When the sea runs away? Jordan, why flow backward?

May the name of A

Who is like A

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From the east, where the sun rises, to where the sun sets,

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Mountains pranced like rams, hills like new-born lambs.

When the sea runs away? Jordan, why flow backward?

May the name of A

Who is like A

Celebrate, O faithful servants of A

Asher k’reshet be’em’anim, zevu’im k’lo’lamot ha’aretz.

Who is like A

Celebrating A’s name.

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

Barukh atah Adonai eloheinu melekh ha-olam,

Psalms of joyful praise, the Hallel.

Barukh atah Adonai

Psalm 113

Praise God as caring for the downtrodden.

The Hebrew word implies something akin to the praise offered an honoree or host at a festivity.
Psalm 115, Hallel introduces a plea for God’s continuing role in our lives. This psalm has two distinct stanzas, which in the recitation in the synagogue become almost separate poems. The first is an extended argument on the uselessness of idols, ending with a call to both priests and laypeople to trust in God. The second offers assurance of God’s continued blessing of the people. The psalm concludes with the affirmation that God will indeed bless all who are alive. God’s deliverance during the exodus from Egypt becomes a model for God’s deliverance in any time of trouble.

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

Psalm 115 begins:

הַלְּלֵי שַׁלְּמָה לָהֶם בְּמַעֲשֵׂה יָדֵי אָדָם, וּלְמָה יֹאמְרוּ, אַיֵּה נָא אֱלֹהֵיהֶם.

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

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

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

NOT TO US ADONAI, not to us, but to Your own name give glory, that You may be known as faithful and kind.

Why should nations say, “Where is their God?”

You are in heaven, doing whatever You will.

Their idols are made of silver and gold—

the work of human hands—with mouths that cannot speak,

eyes that cannot see, ears that cannot hear, a nose that cannot smell,

hands that cannot touch, feet that cannot walk,

throats that utter no sound.

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

▸ People of Israel, trust in Adonai, Israel’s protector and shield;

▸ house of Aaron, trust in Adonai, Aaron’s protector and shield;

▸ all who revere Adonai, trust in Adonai, your protector and shield.

Atzabeihem kesef v’zahav, ma·aseih y’dei adam.

Peh lahem v’lo y’dabeiru, einayim lahem v’lo y’richu·n.

Atzabeihem kesef v’zahav, ma·aseih y’dei adam.

Their creators shall suffer that fate—

all who have faith in them.

▸ People of Israel, trust in Adonai, Israel’s protector and shield;

▸ house of Aaron, trust in Adonai, Aaron’s protector and shield;

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▸ People of Israel, trust in Adonai, Israel’s protector and shield;

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Atzabeihem kesef v’zahav, ma·aseih y’dei adam.

▸ People of Israel, trust in Adonai, Israel’s protector and shield;

▸ house of Aaron, trust in Adonai, Aaron’s protector and shield;

▸ all who revere Adonai, trust in Adonai, your protector and shield.

Atzabeihem kesef v’zahav, ma·aseih y’dei adam.
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 untied the bonds that bound me. Anah Adonai ki ani avdekha, ani avd’kha ben amatekha, pita al’moseirai. Laden’ki l’hadasha, l’hadasha l’khol amo.

I shall walk in God’s presence in the land of the living. Though the pangs of death embraced me, though I met trouble and pain, though I suffered greatly and called out in my delirium: “Everyone deceives.” How grave in God’s house, in your midst, O Jerusalem.

How grave in the courtyards of God, in the presence of the entire people of God, even as I suffered greatly and called upon the name of Adonai, I called out. Everyone deceives. How can I repay Adonai for all that has been done for me?

I shall walk in God’s presence in the land of the living. Though I was brought low, God saved me. “Be at ease,” I said to myself, “for Adonai has done this for you.” You have untied the bonds that bound me. Anah Adonai ki ani avdekha, ani avd’kha ben amatekha, pita al’moseirai.

It is to You that I sacrifice a thanksgiving offering, even as I suffered greatly and called upon the name of Adonai. I called out. Everyone deceives. How can I repay Adonai for all that has been done for me?

I shall fulfill my vows to Adonai in front of all of God’s people. How grave in Adonai’s sight is the death of the faithful! Surely, Adonai, I am Your servant, I am the servant born of Your maidservant— You have untied the bonds that bound me. Anah Adonai ki ani avdekha, ani avd’kha ben amatekha, pita al’moseirai.

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


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

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. Though the pangs of death embraced me, though I met trouble and pain, though I suffered greatly and called upon the name of Adonai, I called out. Everyone deceives. How can I repay Adonai for all that has been done for me?

I shall walk in God’s presence in the land of the living. Though the pangs of death embraced me, though I met trouble and pain, though I suffered greatly and called upon the name of Adonai, I called out. Everyone deceives. 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. Though the pangs of death embraced me, though I met trouble and pain, though I suffered greatly and called upon the name of Adonai, I called out. Everyone deceives. How can I repay Adonai for all that has been done for me?
Joyfully praise Adonai, all you nations,
extol God all you peoples;
for God has overwhelmed us with kindness and love,
and Adonai’s faithfulness endures forever.

Halleluyah—joyfully praise God!
Hallelu et Adonai kol goyim, shabbahu kol ha-umim.
Ki gavar aleinu hasdo, ve-emet Adonai olam. Halleluyah.

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 (יִזְבַּח) after each verse recited by the leader.

 пу̂rsī, śhėr̄hā, śabāhu, śkālām. śDāmām. Cĕ bĕ̄r ʿelūn thōd, nāmāt yīthū ʿelūlām, hēlālīt.

חַסְדּוֹ וּבֵרַכֶּהַ, כִּי לְאֹלַמְם.

In the formal synagogue recitation of Hallel, each of these sections appear as separate psalms.

There are a variety of traditions for how exactly the interplay between leader and congregation is to proceed; already in the Mishnah, there is an acknowledgment that different communities have different traditions for the antiphonal recitation of Hallel (Sukkah 31a). 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 medieval recitation of Hallel, each of these sections is experienced separately; in many medieval manuscripts of the Book of Psalms, the different sections appear as

GIVE THANKS TO ADONAI

Hodu ladonai ki tov, ki ʿelūlām, hu ʿelūlām. Halle

TORMENTED, I cried to Adonai,
God answered me with open arms.
Min ha-meitzar karati yah, anani va-meraḥ yah.
Adonai is with me, I do not fear;
better to depend on Adonai than on the prominent and powerful.
Better to depend on Adonai than on human beings;
though they surround and encircle 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.

יהוה יִזְבַּח לְעָלָם חַסְדּוֹ.

�Halleluyah—joyfully praise God!

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 (יִזְבַּח) after each verse recited by the leader.

 пу̂rsī, śhėr̄hā, śabāhu, śkālām. śDāmām. Cĕ bĕ̄r ʿelūn thōd, nāmāt yīthū ʿelūlām, hēlālīt.

חַסְדּוֹ וּבֵרַכֶּהַ, כִּי לְאֹלַמְם.

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יהוה יִזְבַּח לְעָלָם חַסְדּוֹ.
This is the gateway to Adonai; through it the righteous shall enter.

Each of the following four verses is recited twice:

Dress the horns of the altar with branches of myrtle, adorning the horns with myrtle branches. This is the day that Adonai has made; we shall celebrate and rejoice in it. The festival has a new beginning, with open branches of myrtle. May the blessings of the house of Adonai be upon you.

The leader chants each of the next four lines, which are in turn repeated by the congregation:

IfANDONAI is our God, lighting our path. Dress the horns of the altar with branches of myrtle in celebration of the festival.

You are my God and I offer thanks to You; My God, I exult You. Give thanks to Adonai who is good; God’s love and kindness endure forever. Barukh haba B’shem Adonai, beirakh-nukhem mi-beit Adonai. El Adonai vaya’er lanu, isru hag ba-avotim ad karnot ha-mizbe’ah. Eilil atah Vodeka, elohai arom’meka. Hudah ladonai ki tov, ki folam hasdo.

Psalm 118:21-29

The psalm-ist quotes the Song at the Sea (Exodus 15:2), as if to say that each experience of rescue is a re-experience of the exodus from Egypt, and thus an occasion for similarly exultant song.

I WILL OFFER THANKS TO ADONAI
The psalms of Hallel move back and forth between expressions of gratitude and pleas for help. These four verses represent the height of personal and communal celebration in Hallel, out of which arises an especially terse and intense plea for deliverance and success in our lives.

KEYSTONE
In its biblical context, this verse says that each experience of personal and communal rescue and success in our lives is a re-experience of the exodus from Egypt.

May the blessings of the house of Adonai be upon you. Literally, “We bless you from the house of Adonai.” In its biblical context, this was probably a priestly statement of blessing.

DRESS THE HORNS OF THE ALTAR WITH BRANCHES OF MYRTLE.

In Leviticus 23:40, which mentions the lulav andetrog in connection with Sukkot, the myrtle is called the “thick tree” (eitz avot). Perhaps the entire phrase was an instruction that this is the festal offering to the horns of the altar. Others take it to mean “bind the festal offering to the horns of the altar.” Our translation here attempts to convey nuances of both of these interpretations. The ancient rabbis interpreted the phrase isru hag as the day after the festival.

MYRTLE (EITZ AVOT)
Kaddish: Beauty of the World

May all that You have created praise You, Adonai our God. Your faithful, the righteous who do Your will, and all of Your people, the house of Israel, shall joyfully glorify and thank, exalt and extol, sanctify and celebrate Your name, our Sovereign.

It is good to offer You thanks, fitting to sing to Your name, for You are God from the beginning to the end of time.

Praise the dying beauty and the solitary bird bursts through pain. Praise the moment at the window. Praise stone and fire, and its longing, praise its fullness and the beauty of the world.

On Sukkot, congregations that include Hoshanot here continue on page 383.

Kaddish Shalem

Leader:
May God's great name be exalted and hallowed through 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 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 the prayers and pleas of all Israel be accepted by their creator in heaven. And we say: Amen.

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

On Sukkot, congregations that include Hoshanot here continue on page 383.

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 Shabbat Torah Service on the next page.