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סדור

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לב שלם

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Siddur

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Lev Shalem

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לשבת ויום טוב

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FOR SHABBAT  
& FESTIVALS

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THE RABBINICAL ASSEMBLY

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### The Song of Shabbat

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

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

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

### From the Book of Psalms

A PSALM: THE SONG OF THE DAY OF SHABBAT

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

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

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

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

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

*but You, ADONAI, are exalted for all time.*

*continued*

Mizmor shir l'yom ha-shabbat.

Tov l'hodot ladonai, u-l'zamer l'shimkha elyon.

L'hagid ba-boker hasdekha, ve-emunat'kha baleilot.

Alei asor va-alei na-vel, alei higayon b'khinor.

Ki simahtani Adonai b'fo-olekha,

b'ma-asei yadekha aranen.

Mah gadlu ma-asekha Adonai, me'od amku mahsh'votekha.

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

Bifro-ah r'sha-im k'mo esev va-yatzitzu kol po-alei aven,

l'hishamdani adei ad.

V'atah marom l'olam Adonai.

### מְזֻמֹּר שִׁיר יְהוָה לְיוֹם הַשַּׁבָּת

מְזֻמֹּר שִׁיר יְהוָה לְיוֹם הַשַּׁבָּת,  
טוֹב לְהַדוֹת לַיהוָה,  
וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ,  
לְהַגִּיד בַּבֹּקֶר חֲסִדְךָ,  
וְאֶמוּנָתְךָ בְּלֵילוֹת.  
עָלִי עֲשׂוֹר וְעָלִי נָבֶל,  
עָלִי הִגְיֹן בְּכִנּוֹר.  
כִּי שִׁמְחַתְנִי יְהוָה בְּפִעֲלֶיךָ,  
בְּמַעֲשֵׂי יְדִידֶיךָ אֲרֹנָה.  
מַה גָּדְלוֹ מַעֲשֵׂיךָ יְהוָה,  
מֵאֵד עֲמָקוֹ מִחֲשַׁבְתֶּיךָ.  
אִישׁ בְּעַר לֹא יָדַע,  
וּכְסִיל לֹא יָבִין אֶת־זֹאת.  
בְּפִרוֹחַ רְשָׁעִים כְּמוֹ עֵשֶׂב  
וַיִּצְיָצוּ כָּל־פְּעָלֵי אָוֶן,  
לְהַשְׁמָדֵם עַד־יָעַד,  
וְאַתָּה מְרוֹם לְעֵלָם יְהוָה.

*continued*

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

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

FINGER THE LUTE, PLUCK THE HARP, LET THE SOUND

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

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

# Evening Service: The Sh'ma and Its Blessings

## The Community and Prayer

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

—ELIEZER SCHWEID

## God and Nature: An Interpretive Translation

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

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

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

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

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

—ANDRÉ UNGAR

## Bar'khu: The Call to Worship Together

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

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

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

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

Barukh atah ADONAI, our God, sovereign of time and space,  
whose word brings the evening dusk,  
whose wisdom opens the gates of dawn,  
whose understanding changes the day’s division,  
whose will sets the succession of seasons  
and arranges the stars in their places in the sky,

who creates day and night,  
who rolls light before darkness and darkness from light,

▶ who makes day pass into night,  
who distinguishes day from night;

Adonai Tz'va-ot is Your name.

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

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

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

# ערבית: קריאת שמע וברכותיה

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

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

Leader:

בְּרַכּוּ אֶת־יְהוָה הַמְּבַרְךָ.

Congregation, then the leader repeats:

† בְּרוּךְ יְהוָה הַמְּבַרְךָ לְעוֹלָם וָעֶד.

We are seated.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בְּדַבְרוֹ מַעֲרִיב עַרְבִים,  
בְּחֻכְמָה פּוֹתֵחַ שְׁעָרִים,  
וּבְתַבּוּנָה מִשְׁנֶה עֵתִים,  
וּמַחְלִיף אֶת־הַזְּמַנִּים,

וּמַסְדִּיר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם בְּרַקִּיעַ כְּרֻצּוֹנוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אוֹר מִפְּנֵי הַשֶּׁמֶשׁ, וְחֹשֶׁךְ מִפְּנֵי אוֹר.

◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,

וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,

יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תְּמִיד יְמַלֵּךְ עָלֵינוּ לְעוֹלָם וָעֶד.

בְּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

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

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

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

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

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

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



### Twilight

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

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

—EDWARD FELD

### The Moon Sings to the Stream

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

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

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

—LEA GOLDBERG

### AN ALTERNATE

## Bar'khu: The Call to Worship Together

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

Leader:

Praise ADONAI, to whom all praise is directed.

Congregation, then the leader repeats:

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

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

We are seated.

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

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

Creator of day and night,  
rolling light before darkness  
and darkness from light,  
▶ making day pass, and bringing on the evening,  
distinguishing day from night,  
Adonai Tz'va·ot is Your name.  
Living and ever-present God,  
may Your rule be with us, forever and ever.  
Barukh atah ADONAI, who brings each evening's dusk.

### AN ALTERNATE

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

Leader:

בָּרַכְוּ אֶת־יְהוָה הַמְבָרָךְ.

Congregation, then the leader repeats:

🕊 בָּרוּךְ יְהוָה הַמְבָרָךְ לְעוֹלָם וָעֶד.

We are seated.

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר בָּלָא מַעֲשָׂיו בַּיּוֹם הַשְּׁבִיעִי  
וַיִּקְרָאָהוּ שַׁבַּת קֹדֶשׁ מֵעַרְבַּ וְעַד עֶרְבַּ,  
וַנִּתְּנוּ מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל בְּקִדְשָׁתוֹ.  
בוֹרֵא יוֹם וְלַיְלָה,

גּוֹלֵל אֹר מִפְּנֵי הַשֶּׁמֶשׁ, וְחֹשֶׁךְ מִפְּנֵי אֹר.  
◀ וּמַעֲבִיר יוֹם וּמַבְיֵא לַיְלָה,  
וּמַבְדִּיל בֵּין יוֹם וּבֵין לַיְלָה,  
יְהוָה צְבָאוֹת שְׁמוֹ.

אֵל חַי וְקַיִם, תְּמִיד יְמִלְךָ עָלֵינוּ לְעוֹלָם וָעֶד.  
בָּרוּךְ אַתָּה יְהוָה, הַמַּעֲרִיב עַרְבִים.

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

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

God's activity in the biblical creation narrative.

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

### Loving Humanity

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

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

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

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

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

—ABRAHAM REISEN

### To Love the World

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

### Second B'rakhah before the Sh'ma: Torah and God's Love

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

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

Therefore, ADONAI our God, as we lie down and as we rise up, we shall speak of Your laws, rejoicing in the words of Your Torah and in Your mitzvot forever and ever.

For they are our life and the fullness of our days, and on them we shall meditate day and night.

► Do not ever withdraw Your love from us.

*Barukh atah ADONAI*, who loves the people Israel.

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

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

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

*Ki hem hayeinu v'orekh yameinu, u-vahem nehgeh yomam va-lailah.*

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

*Barukh atah Adonai, ohev amo yisrael.*

אַהֲבַת עוֹלָם בֵּית יִשְׂרָאֵל  
עִמָּךְ אַהֲבָתָּה,  
תּוֹרָה וּמִצְוֹת, חֻקִּים וּמִשְׁפָּטִים  
אוֹתָנוּ לְמַדְתָּ.  
עַל כֵּן יְהוָה אֱלֹהֵינוּ,  
בְּשִׂכְבְּנוּ וּבְקוּמָנוּ,  
נְשִׂיחַ בְּחֻקֶיךָ,  
וְנִשְׂמַח בְּדִבְרֵי תוֹרָתְךָ וּבְמִצְוֹתֶיךָ  
לְעוֹלָם וָעֶד.  
כִּי הֵם חַיֵּינוּ  
וְאַרְךָ יָמֵינוּ,  
וּבְהֵם נִהְגָּה יוֹמָם וְלַיְלָה,  
◀ וְאַהֲבָתְךָ אֵל תִּסִּיר מִמֶּנּוּ לְעוֹלָמִים.  
בְּרוּךְ אַתָּה יְהוָה, אוֹהֵב עַמּוֹ יִשְׂרָאֵל.

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

**AS WE LIE DOWN AND AS WE RISE UP, WE SHALL SPEAK OF YOUR LAWS** בְּשִׂכְבְּנוּ וּבְקוּמָנוּ נְשִׂיחַ בְּחֻקֶיךָ. This phrase anticipates the instruction in the Sh'ma to "speak of [these words] . . . when you lie down and when you rise up." This prayer expands the biblical command and speaks of the need to integrate Torah into our lives throughout the day.

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

## Sh'ma: A Re-creation

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

—MARCIA FALK

## Love

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

—ERIC L. FRIEDLAND

## You Shall Love

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

—FRANZ ROSENZWEIG

## Recitation of the Sh'ma

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* God is a faithful sovereign.

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

*Sh'ma yisrael, Adonai eloheinu, Adonai ehad.*

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

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

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

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

## קְרִיאַת שְׁמַע

*Some people may wish to pause here for a moment. Some may close their eyes; others may place a hand over their eyes. The intention is to concentrate on our relationship with God's oneness. In the absence of a minyan, we add the following:* אל מֶלֶךְ נְאֻמָּן.

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד.

*Recited quietly:* שְׁמַע כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאֶהְבֶּתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם עַל-לְבָבְךָ: וְשָׁנַנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשַׁבְּתֶךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְקִשַּׁרְתָּם לְאוֹת עַל-יָדֶיךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:

דברים ו:ד-ט

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

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

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

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

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

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

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

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



*“If You Will Hear”*: An Interpretive Translation

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

—ANDRÉ UNGAR

*God’s Anger*

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

—ABRAHAM JOSHUA HESCHEL

*A Thread of Blue*

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

—SIFREI NUMBERS

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

Deuteronomy 11:13–21

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

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

Numbers 15:37–41

*Truly*

*When there is a minyan, the leader adds:*

► ADONAI your God—truly—

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וַיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֹכְלֵת וּשְׂבַעַת: הִשְׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרֹתָם וְעַבְדוּתָם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֹבְדוּתְכֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדוּתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּי־יָמִי הַשָּׁמַיִם עַל-הָאָרֶץ:

דברים יא:יג-כא

וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל-פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם וְנָתַנּוּ עַל-צִיצִית הַפָּנֶף פְּתִיל תְּכֵלֶת: וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְהוָה וַעֲשִׂיתֶם אֹתָם וְלֹא תִתּוּרוּ אַחֲרַי לְבַבְכֶם וְאַחֲרַי עֵינֵיכֶם אֲשֶׁר-אַתֶּם זִנִּים אַחֲרֵיהֶם: לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהָיוֹת לָכֶם לְאֱלֹהִים אֲנִי יְהוָה אֱלֹהֵיכֶם:

במדבר טו:לז-מא

*אמת*

*When there is a minyan, the leader adds:*

◀ יהוה אלהיכם – אמת –

וְהָיָה אִם-שָׁמַעַתְּ אֶת-מִצְוֹתַי אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל-לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם: וְנָתַתִּי מִטְר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסְפַּת דְּגָנְךָ וְתִירְשָׁךָ וַיְצַהֲרֶךָ: וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהִמְתָּךְ וְאֹכְלֵת וּשְׂבַעַת: הִשְׁמְרוּ לָכֶם פְּנֵי-פִתְחֵי לְבַבְכֶם וְסוּרֹתָם וְעַבְדוּתָם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם: וְחָרָה אַפִּי-יְהוָה בְּכֶם וְעֶצֶר אֶת-הַשָּׁמַיִם וְלֹא-יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תִתֵּן אֶת-יְבוּלָהּ וְאֹבְדוּתְכֶם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: וּשְׂמַתֶּם אֶת-דְּבָרֵי אֱלֹהַ עַל-לְבַבְכֶם וְעַל-נַפְשְׁכֶם וּקְשַׁרְתֶּם אֹתָם לְאוֹת עַל-יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם: וְלִמְדוּתֶם אֹתָם אֶת-בְּנֵיכֶם לְדַבֵּר בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וְכָתַבְתֶּם עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: לְמַעַן יִרְבּוּ יְמֵיכֶם וַיְמִי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נָשָׁבַע יְהוָה לְאַבְרָהָם לֵאמֹר לְתַת לָהֶם כִּי־יָמִי הַשָּׁמַיִם עַל-הָאָרֶץ:

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

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

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

## Mitzrayim

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

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

—ARTHUR GREEN

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

## First B'rakhah after the Sh'ma

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

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

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

ADONAI avenged us with miracles before Pharaoh, offered signs and wonders in the land of Egypt. God [some omit on Shabbat: smote, in anger, all of Egypt's firstborn,] brought Israel from its midst to lasting freedom, and led them through the divided water of the Sea of Reeds.

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

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

We continue on page 44.

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

וְאִמּוֹנָה כְּלִזְאֵת, וְקִיָּם עָלֵינוּ,  
כִּי הוּא יְהוָה אֱלֹהֵינוּ וְאֵין זוּלָתוֹ,  
וְאִנְחָנוּ יִשְׂרָאֵל עִמּוֹ.  
הַפּוֹדֵנוּ מִיַּד מְלָכִים,

מִלְפָּנוּ הַגּוֹאֲלֵנוּ מִכַּף כָּל־הָעֲרִיצִים.  
הַיֵּאל הַנִּפְרָע לָנוּ מִצָּרֵינוּ,  
וְהַמְשַׁלֵּם גְּמוּלָה לְכָל־אוֹיְבֵי נַפְשֵׁנוּ,  
הַעֲשֵׂה גְדוּלוֹת עַד אֵין חֶקֶה  
וְנִפְלְאוֹת עַד אֵין מִסְפָּר.

הַשֵּׁם נִפְשָׁנוּ בְּחַיִּים,

וְלֹא נָתַן לְמוֹט רַגְלָנוּ.

הַמְדַּרְיָכֵנוּ עַל כְּמוֹת אוֹיְבֵינוּ,

וַיָּרֶם קַרְנֵנוּ עַל כָּל־שׂוֹנְאֵינוּ.

הַעֲשֵׂה לָנוּ נִסִּים וּנְקָמָה בְּפָרְעָה,

אוֹתוֹת וּמוֹפְתִים בְּאֲדַמַּת בְּנֵי חָם.

[some omit on Shabbat: הַמְכֶּה בְּעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,

וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל מִתּוֹכָם לְחֵרוֹת עוֹלָם.

הַמְעַבִּיר בְּנֵיו בֵּין גְּזְרֵי יַם סוּף,

אֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם בְּתַהוֹמוֹת טַבַּע.

וְרָאוּ בְּנֵיו גְבוּרָתוֹ,

שִׁבְחוּ וְהוֹדוּ לְשִׁמּוֹ,

We continue on page 44.

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

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

### The Gift of Shabbat

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

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

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

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

You, our creator, are mindful of Your handiwork; Your ordinances are all conceived in wisdom.

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

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

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

—MORRIS AND ALTHEA SILVERMAN (adapted)

### AN ALTERNATE

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

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

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

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

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

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

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

*We continue on page 44.*

### AN ALTERNATE

וְאִמּוֹנָה בְּשָׁבִיעֵי קִיּוּמָהּ  
גְּזֹרֶת דְּבַרְתָּ הַקְּשִׁבְנוּ וְשָׁמְעֵנוּ,  
זְכוֹר חֲמֻדָּת טְהוֹרִים יִירָשׁוּהָ  
בְּתוֹבָה הִיא לְרֹאשׁ אֲרָבְעָה.  
מֵעַת נִתְּנָה שְׁמִחַ בָּהּ  
לֵב יִשְׂרָאֵל  
עֲדָה פְּדִיתָ,  
צְדָקָה קִנִּיתָ,  
רוּמְמָת שַׁבַּת תִּמְדִּד  
בֵּינָךְ וּבֵינֵינוּ אוֹת הִיא לְעוֹלָם  
כִּי שֵׁשֶׁת יָמִים  
עוֹלָמְךָ תִּקְנִיתָ וּבְשָׁבִיעֵי נַחֲתָ  
לְמַעַן שְׁתַּנְּיַח לְעַמְּךָ יִשְׂרָאֵל,  
וְלִכְבוֹד שְׁמֶךָ שִׁבְחוּ וְזָמְרוּ בְּרוּךְ הוּא,

*We continue on page 44.*

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

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

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

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

- ▶ willingly accepting God's sovereignty.

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

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

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

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

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

“ADONAI will reign forever and ever.”

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

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

Barukh atah ADONAI, who redeemed the people Israel.

◀ ומלכותו ברצון קבלו עליהם,  
משה ומרים ובני ישראל לך ענו שירה  
בשמחה רבה, ואמרו כלם:

מי כמכה באלם יהוה,  
מי כמכה נאדר בקדש,  
נורא תהלת, עשה פלא.

מלכותך ראו בניה, בוקע ים לפני משה,  
זה אלי ענו ואמרו:

יהוה ימלך לעלם ועד.

◀ ונאמר: כי פדה יהוה את יעקב,  
וגאלו מיד חזק ממנו.  
ברוך אתה יהוה, גאל ישראל.

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

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

WHO IS LIKE YOU מי כמכה יהוה. Exodus 15:11.

ADONAI WILL REIGN יהוה ימלך. Exodus 15:18.

ADONAI HAS RESCUED יהוה פדה. Jeremiah 31:11.

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



### Shelter Me in a Leaf

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

Pick me up from the dust  
That turns me gray.  
Embrace me with your  
eternity

Like a leaf and a stone  
Nourished with dew.

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

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

—KADYA MOLODOWSKY  
(translated by  
Kathryn Hellerstein)

### The Canopy of Peace, the Sukkah of Peace

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

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

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

#### Some omit on Shabbat:

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

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

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

May You spread over us Your canopy of peace.  
*Barukh atah ADONAI*, who spreads the canopy of peace  
over us, over all the people Israel, and over Jerusalem.

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

V'hagein ba-adeinu,

#### Some omit on Shabbat:

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

u-v'tzeil k'nafekha tastireinu,

ki El shomreinu u-matzileinu atah,

ki El melekh hanun v'rahum atah,

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

U-fros aleinu sukkat sh'lomekha.

Barukh atah Adonai, ha-poreis sukkat shalom aleinu

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

הַשְּׂכִיבֵנוּ יְהוָה אֱלֹהֵינוּ לְשָׁלוֹם,  
וְהַעֲמִידֵנוּ מִלִּפְנֵי לְחַיִּים,  
וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ,  
וּתְקַנְנֵנוּ בְּעֵצָה טוֹבָה מִלִּפְנֵיךָ,  
וְהוֹשִׁיעֵנוּ לְמַעַן שְׁמֶךָ.  
וְהִגֵּן בְּעֵדֵינוּ,

#### Some omit on Shabbat:

וְהִסֵּר מֵעָלֵינוּ אוֹיֵב, דֶּבֶר, וְחָרֵב, וְרָעַב, וְיָגוֹן,  
וְהִסֵּר שָׂטָן מִלִּפְנֵינוּ וּמֵאַחֲרֵינוּ,

וּבְצֵל כְּנָפֶיךָ תִּסְתֶּרֵנוּ,  
כִּי אֵל שׁוֹמְרֵנוּ וּמַצִּילֵנוּ אַתָּה,  
כִּי אֵל מֶלֶךְ חַנוּן וְרַחוּם אַתָּה,  
◀ וּשְׁמוֹר צִאֲתָנוּ וּבוֹאֲנוּ, לְחַיִּים וּלְשָׁלוֹם,  
מֵעַתָּה וְעַד עוֹלָם.

וּפְרוֹשׁ עָלֵינוּ סֶפֶת שְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַפּוֹרֵשׁ סֶפֶת שְׁלוֹם עָלֵינוּ  
וְעַל כָּל-עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלָּיִם.

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

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

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

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

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

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

JERUSALEM יְרוּשָׁלָּיִם. In Jewish thought, the peace of Jerusalem symbolizes univer-  
sal peace.



## Vayinafash

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

—SEFER HABAHIR

## N’shamah Y’tairah

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

—PINCHAS PELI

## Biblical Sanctification of the Day

*We recite the following biblical passages while standing.*

*On Shabbat:*

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

V’shamru v’nei yisrael et ha-shabbat,  
la-asot et ha-shabbat l’dorotam b’rit olam.

Beini u-vein b’nei yisrael ot hi l’olam,  
ki sheishet yamim asah Adonai et ha-shamayim v’et ha-aretz,  
u-vayom ha-sh’vi-i shavat vayinafash.

*On Festivals:*

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

## Hatzi Kaddish

*Leader:*

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

And we say: *Amen*.

*Congregation and Leader:*

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

*Leader:*

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

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

*We recite the following biblical passages while standing.*

*On Shabbat:*

וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת־הַשַּׁבָּת,  
לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם בְּרִית עוֹלָם.  
בְּיָמֵינוּ וּבְיָמֵי בְּנֵי יִשְׂרָאֵל אוֹת הִיא לְעוֹלָם,  
כִּי שֵׁשֶׁת יָמִים עָשָׂה יְהוָה אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,  
וּבְיוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹשׁ.

*On Festivals:*

וַיְדַבֵּר מֹשֶׁה אֶת־מוֹעֲדֵי יְהוָה, אֶל בְּנֵי יִשְׂרָאֵל.

## חֲצִי קַדִּישׁ

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דֵּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ,  
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,  
בְּעַגְלָא וּבְזַמַּן קָרִיב, וְאַמְרוּ אָמֵן.

*Congregation and Leader:*

יְהִיא שְׁמֵהּ רַבָּא מְבָרַךְ לְעַלְמֵי עֻלְמָיָא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלַּל שְׁמֵהּ דְקַדְשָׁא, בְּרִיךְ הוּא,  
[on Shabbat Shuvah we substitute: לְעֵלְא מִן כָּל־ לְעֵלְא וּלְעֵלְמֵי עֻלְמָיָא.  
בְּרַכְתָּא וְשִׁירְתָּא וְנִשְׁבַּחְתָּא וְנִחַמְתָּא דְאַמְרִין בְּעֻלְמָא,  
וְאַמְרוּ אָמֵן.]

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

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

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

THUS MOSES PROCLAIMED  
הַיְדַבֵּר מֹשֶׁה  
Leviticus 23:44.

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

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

# The Festival Amidah: Arvit, Shaḥarit, Minhah

## The Festivals

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

—IRVING GREENBERG

## Three Steps Forward

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

## Praying

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

—after YEHUDAH HALEVI

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

[Leader, at Minhah only: As I proclaim the name ADONAI, give glory to our God.]

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

## First B'rakhah: Our Ancestors

With Patriarchs:

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

You are the sovereign who helps and saves and shields.

† *Barukh atah ADONAI*, Shield of Abraham.

With Patriarchs and Matriarchs:

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

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

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

# עמידה ליום טוב: ערבית, שחרית, מנחה

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

[Leader, at Minhah only: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאֱלֹהֵינוּ. אֲדַנִּי שִׁפְתַי תִּפְתָּח, וּפִי יִגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, אֱלֹהֵי שָׂרָה, וְאֱלֹהֵי רֵבֶקָה, אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת [וְאִמָּהוֹת], וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּפּוֹקֵד וּמוֹשִׁיעַ וּמַגֵּן.

† בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם וּפּוֹקֵד שָׂרָה.

With Patriarchs:

† בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים טוֹבִים, וְקוֹנֵה הַפֶּלַח, וְזוֹכֵר חֲסָדֵי אֲבוֹת, וּמַבִּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה.

† בְּרוּךְ אַתָּה יְהוָה, מַגֵּן אַבְרָהָם.

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

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

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

PATRIARCHS AND MATRIARCHS. The midrash associates the festival calendar with many significant events in the lives of our early ancestors. For example, Abraham and Sarah's welcoming of passing strangers as guests, and the birth of Isaac the

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

REDEEMER גּוֹאֵל. The primary Jewish image of redemption is the exodus from Egypt. In Jewish thought, freedom and redemption are tied to the achievement—our own personal achievement, as well as the world's hoped-for achievement—of a just and moral world.

### The Journey

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

—JONATHAN MAGONET

### Second B'rakhah: God's Saving Care

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

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

You cause the wind to blow and the rain to fall,  
[At all other times, some add: You cause the dew to fall,]

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

M'khalkel hayim b'h'esed,  
m'hayeih meitim b'rahamim rabim,  
somekh noflim v'rofei holim u-matir asurim,  
u-m'kayem emunato lisheinei afar.  
Mi khamokha ba-al g'vurot umi domeh lakh,  
melekh meimit u-m'hayeh u-matzmiah y'shuah.

You are faithful in bringing life to the dead.  
*Barukh atah ADONAI*, who gives life to the dead.

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

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

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

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

מְכַלְכֵּל חַיִּים בְּחַסֵּד,  
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,  
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמְתִיר אֲסוּרִים,  
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפְרָה.  
מִי כְמוֹךָ בְּעֵל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,  
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמֵּחַ יְשׁוּעָה.

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

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

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

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

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

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



### Third B'rakhah: God's Holiness

#### THE KEDUSHAH

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

We hallow Your name in this world as it is hallowed in the high heavens, as Your prophet Isaiah described: Each cried out to the other:

At Shaḥarit we recite:

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

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

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

Barukh k’vod Adonai mimkomo.

Our sovereign, manifest Yourself from wherever You dwell, and rule over us, for we await You. When shall You rule in Zion? Let it be soon, in our day, and throughout all time. May You be exalted and sanctified in Jerusalem, Your city, from one generation to another, forever and ever. May our eyes behold Your dominion, as described in the songs of praise offered to You by David, rightfully anointed:

“ADONAI will reign forever; your God, O Zion, from generation to generation. Halleluyah!”

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

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

We continue on the next page with the Fourth B'rakhah, “You have chosen us.”

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

נְקַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָם,  
בְּשָׁם שְׁמִקְדִּישִׁים אוֹתוֹ בְּשָׁמַי מְרוֹם,  
בְּפִתּוֹב עַל יַד נְבִיאָהּ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

At Minḥah we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ  
יְהוָה צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.  
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:  
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.  
וּבְדַבְרֵי קִדְשֶׁךָ  
פָּתוּב לֵאמֹר:  
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ  
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

At Minḥah we recite:

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

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

Others respond with praise: “Praised is ADONAI’s glory wherever God dwells.”

Barukh k’vod Adonai mimkomo.

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

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

At Shaḥarit we recite:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ  
יְהוָה צְבָאוֹת,  
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.  
אִזּוּ בְּקוֹל רַעַשׁ גְּדוֹל אֲדִיר  
וְחֹזֵק מִשְׁמִיעִים קוֹל,  
מִתְנַשְׂאִים לְעַמְתֵּי שָׁרְפִים,  
לְעַמְתָּם בְּרוּךְ יֵאמְרוּ:  
בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.  
מִמְּקוֹמֶךָ מְלַכְנוּ תוֹפִיעַ,  
וְתִמְלֹךְ עָלֵינוּ, בִּי מַחֲכִים  
אֲנַחְנוּ לָךְ. מְתֵי תִמְלֹךְ  
בְּצִיּוֹן, בְּקִרְוֹב בְּיַמֵּינוּ,  
לְעוֹלָם וָעֶד תִּשְׁכֹּן.  
תִּתְגַּדֵּל וְתִתְקַדֵּשׁ בְּתוֹךְ  
יְרוּשָׁלַיִם עִירָךְ,  
לְדוֹר וָדוֹר וּלְנִצְח וּלְנִצְח נִצְחִים.  
וְעֵינֵינוּ תִרְאִינָה מְלִכּוֹתֶךָ,  
כְּדָבָר הָאָמֹר בְּשִׁירֵי עֲזָרָה,  
עַל יְדֵי דָוִד מְשִׁיחַ צְדָקָךְ:  
יְמַלְךָ יְהוָה לְעוֹלָם, אֱלֹהֵיךָ  
צִיּוֹן לְדֹר וָדֹר, הַלְלוּיָהּ.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ, וּלְנִצְח וּלְנִצְח נִצְחִים קִדְשֶׁתְךָ נְקַדִּישׁ.  
וְשִׁבַּחְךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,  
בִּי אֵל מְלֹךְ גְּדוֹל וְקָדוֹשׁ אֲתָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

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

THE KEDUSHAH. There are several forms and versions of the Kedushah. Whenever the Kedushah appears in the Amidah, it always contains at least three verses: Isaiah’s vision of the angels reciting “Holy, holy, holy...” (6:3), Ezekiel’s account of hearing heavenly voices calling “Praised is Adonai’s glory...” while he was being carried by the wind to his fellow exiles in Babylon (3:12), and a concluding verse from Psalms expressing God’s timeless sovereignty, “Adonai will reign...” (146:10). The leader offers an introduction to each verse, elaborating on its meaning. In the morning, when we have more time to spend in prayer, the introductions are more elaborate; Minḥah is a much shorter service, so in the afternoon these introductions are shorter. The separate columns here highlight the differences between the two versions. The liturgy sees narratives not only as reports of past events, but also as paradigms for the present. The visions of Isaiah and Ezekiel can be understood as more than their first-person reports of encounters with God; they are also calls for us to see ourselves in an ongoing relationship with God. In this spirit, the concluding biblical verse, which talks of God’s eternal sovereignty, can be interpreted to mean that the heavens can open up for us, too.

## Holiness

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

## The Festivals

The cycle and the rhythms of Jewish life and Jewish living are embedded in the Jewish calendar. Each holiday has its own message and its own mood, and each one guides us on our journey through life.

—ALAN LUCAS

## Pesah

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

—NINA BETH CARDIN

## Shavuot

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

—NINA BETH CARDIN

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

Holy are You and holy is Your name;  
holy ones praise You each day.  
*Barukh atah ADONAI*, the Holy God.

All continue here:

## Fourth B’rakhah: The Holiness of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name.

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

ADONAI our God, You have taught us Your righteous laws, and instructed us to follow in the paths that please You.

You have given us just laws, true teachings, goodly precepts and mitzvot.

You have bestowed on us as an inheritance seasons of joy, sacred moments, and festivals of free-will offerings; and You have given us a heritage that celebrates the sacredness of Shabbat, honors the seasons, and celebrates the festivals.

ADONAI our God, You have distinguished between the sacred and the ordinary, light and darkness, the people Israel and the peoples of the world, and between the seventh day and the six days of creation.

As You distinguished between Shabbat and the festivals, imbuing the seventh day with a sanctity above all other days, so have You distinguished and endowed Your people Israel with Your holiness.

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ.  
וְקָדוֹשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סְלָחָה.  
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

All continue here:

אַתָּה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,  
אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,  
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,  
וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ,  
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדֹתֶיךָ,  
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קְרָאתָ.

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

וְתוֹדִיעֵנוּ יְהוָה אֱלֹהֵינוּ אֶת־מִשְׁפָּטֵי צְדָקָה,  
וְתִלְמַדְנוּ לַעֲשׂוֹת חֻקֵי רְצוֹנְךָ.  
וְתִתֵּן־לָנוּ אֱלֹהֵינוּ מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,  
חֻקִּים וּמִצְוֹת טוֹבִים,  
וְתַנְחִילָנוּ זְמַנֵּי שְׁשׁוֹן וּמוֹעֲדֵי קֹדֶשׁ וְחֻגֵי נְדָבָה,  
וְתוֹרֵינוּ קֹדֶשׁ שָׁבַת וְכַבּוּד מוֹעֵד וְחֻגֵיגַת הַרְגָּל.  
וְתַבְדֵּל יְהוָה אֱלֹהֵינוּ בֵּין קֹדֶשׁ לְחֹל,  
בֵּין אֹר לְחֹשֶׁךְ,  
בֵּין יִשְׂרָאֵל לְעַמִּים,  
בֵּין־יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.  
בֵּין קֹדֶשׁ שָׁבַת לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּתָהּ,  
וְאֶת־יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת.  
הַבְּדִלָּתָהּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתֶךָ.

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

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

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

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

Both Shabbat and the festivals are holy days,

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



*Shavuot: Another Perspective*

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

—IRVING GREENBERG

*Sukkot*

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

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

—ARTHUR WASKOW

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

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

*On Pesah:* Festival of Matzot, season of our liberation,

*On Shavuot:* Festival of Shavuot, season of the giving of our Torah,

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

*On Sh'mini Atzeret and Simhat Torah:* Festival of Sh'mini Atzeret, season of our rejoicing,

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

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

*On Pesah:* Festival of Matzot.

*On Shavuot:* Festival of Shavuot.

*On Sukkot:* Festival of Sukkot.

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

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

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

וַתִּתֶּן-לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה  
[שָׁבָתוֹת לְמִנוּחָה וּ] מוֹעֲדִים לְשִׂמְחָה,  
חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת-יוֹם [הַשְּׁבֵת הַזֶּה וְאֶת-יוֹם]

*On Pesah:*

חַג הַמִּצּוֹת הַזֶּה, זְמַן חַרוּתְנוּ,

*On Shavuot:*

חַג הַשְּׁבָעוֹת הַזֶּה, זְמַן מִתֵּן תּוֹרַתְנוּ,

*On Sukkot:*

חַג הַסֻּכּוֹת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

*On Sh'mini Atzeret and Simhat Torah:*

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זְמַן שִׂמְחַתְנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדָשׁ, וְכָר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], יַעֲלֶה וְיָבֵא,  
וְיַגִּיעַ וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר וְזָכְרוּנוּ  
וּפְקֹדוּנוּ, וְזָכְרוֹן אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], וְזָכְרוֹן מְשִׁיחַ  
בְּיָדוֹ עֲבָדָה, וְזָכְרוֹן יְרוּשָׁלַיִם עִיר קְדְשָׁה, וְזָכְרוֹן  
פְּלִעְמָךְ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה, לְטוֹבָה,  
לְחַן וּלְחַסֵּד וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

*On Pesah:*

חַג הַמִּצּוֹת הַזֶּה.

*On Shavuot:*

חַג הַשְּׁבָעוֹת הַזֶּה.

*On Sukkot:*

חַג הַסֻּכּוֹת הַזֶּה.

*On Sh'mini Atzeret and Simhat Torah:*

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה.

זָכְרָנוּ, יְהוָה אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֹדָנוּ בּוֹ לְבִרְכָה,  
וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וְרַחֲמִים,  
חֹס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵלֶיךָ עֵינֵינוּ,  
כִּי אֵל מִלְּךָ חַנּוּן וְרַחוּם אַתָּה.

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

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

### Sukkot: Another Perspective

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

—NINA BETH CARDIN

### Sh'mini Atzeret and Simhat Torah

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

—NINA BETH CARDIN

### Embrace Your People

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

—IRVING GREENBERG

ADONAI our God, grant the blessing of Your festivals to us: life and peace, joy and delight, as it pleased You to promise to bless us. Our God and God of our ancestors, [embrace our rest;] make us holy through Your mitzvot and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your deliverance. Purify our hearts to serve You truly.

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

ADONAI our God, [loving and willingly] grant that we inherit Your holy [Shabbat and] festivals, that the people Israel, who make Your name holy, may rejoice with You. *Barukh atah ADONAI*, who makes [Shabbat,] Israel and the festivals holy.

### Fifth B'rakhah: The Restoration of Zion

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

וְהַשִּׂיבָנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְתְּ מוֹעֲדֶיךָ,  
לְחַיִּים וְלְשָׁלוֹם, לְשִׁמְחָה וְלִשְׂשׂוֹן,  
בְּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכָנוּ.  
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רְצָה בְּמִנוּחֵתָנוּ],  
קִדְשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ,  
שִׁבְעֵנוּ מִטּוֹבָךָ, וְשִׁמְחָנוּ בִּישׁוּעָתְךָ,  
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן]  
בְּשִׁמְחָה וּבִשְׂשׂוֹן [שָׁבַת וּ] מוֹעֲדֵי קִדְשֶׁךָ,  
וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל מִקִּדְשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשָּׁבַת וְ] יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמֶּךָ יִשְׂרָאֵל וּבְתַפְלָתָם,  
וְהַשִּׁב אֶת־הָעֲבוּדָה לְדָבִיר בֵּיתְךָ,  
וּתְפַלְתֵם בְּאַהֲבָה תִקְבַּל בְּרָצוֹן,  
וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךָ.  
וְתִחְזֶינָה עֵינֵינוּ בְּשׂוֹבְךָ לְצִיּוֹן בְּרַחֲמִים.  
בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ לְצִיּוֹן.

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

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

## Gratitude

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

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

## Sixth B'rakhah: Gratitude for Life and Its Blessings

*When the Amidah is recited silently, we read the following paragraph.*

*When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.*

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

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

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

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

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

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

¶ *Barukh atah ADONAI*, Your name is goodness and praise of You is fitting.

*When the Amidah is recited silently, we read the following paragraph.*

*When the Amidah is chanted aloud, the leader reads this paragraph as the congregation reads the next passage.*

¶ מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסְיָךְ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עָרַב וּבָקֵר וְצָהָרִים. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמְרָחֵם, כִּי לֹא תָמוּ חֲסָדֶיךָ מֵעוֹלָם קִוִּינוּ לָךְ.

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

¶ מוֹדִים אֲנַחְנוּ לָךְ שְׂאֲתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצְרֵנוּ, יוֹצְרֵ בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁחַיֵּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲיֵנוּ וְתַקִּימָנוּ, וְתִאֶסְוֶף גְּלוּתֵנוּ לְחַצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֲקִיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֵם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּפָנֵינוּ תְּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וְיִהְיֶה לָנוּ אֶת־שִׁמְךָ בְּאַמֶּת,

הָאֵל יִשׁוּעֵתָנוּ וְעִזְרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

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



### Prayer for Peace

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

### Seventh B'rakhah: Prayer for Peace

*During the silent Amidah, continue with "Grant . . ." below.  
During the repetition of the Amidah during Shaḥarit, the leader recites the Priestly Blessing.*

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

May ADONAI bless and protect you.

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

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

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

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

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

*At Shaḥarit we recite:*

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

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

*At Minhah and Arvit we recite:*

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

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

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

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],  
בָּרַכְנוּ בְּבִרְכַּת הַמְּשֻׁלָּשֶׁת  
בְּתוֹרַת הַפְּתוּכָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,  
הָאֱמוּרָה מִפִּי אֶהְרֵן וּבְכִי, פְּהֲגִים, עִם קְדוּשָׁה, בְּאִמּוֹר:

יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ. פֶּן יְהִי רָצוֹן.  
יְאֵר יְהוָה פְּנֵיו אֵלֶיךָ וַיְחַנֶּנֶךָ. פֶּן יְהִי רָצוֹן.  
יִשָּׂא יְהוָה פְּנֵיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם. פֶּן יְהִי רָצוֹן.

*At Minhah and Arvit we recite:*

שְׁלוֹם רַב עַל יִשְׂרָאֵל עַמְּךָ  
וְעַל כָּל־יֹשְׁבֵי תְּבֵל תְּשִׁים  
לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ  
אֲדוֹן לְכָל־הַשְּׁלוֹם. וְטוֹב  
בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ  
יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־  
שָׁעָה בְּשְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ  
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

*At Shaḥarit we recite:*

שִׁים שְׁלוֹם בְּעוֹלָם, טוֹבָה  
וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,  
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל  
עַמְּךָ. בָּרַכְנוּ אֲבִינוּ בְּלִנּוּ  
בְּאֶחָד בָּאוֹר פְּנֵיךָ, כִּי  
בָּאוֹר פְּנֵיךָ נִתְּתָ לָנוּ,  
יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים  
וְאַהֲבַת חֶסֶד, וְצַדִּיקָה  
וּבְרָכָה וְרַחֲמִים וְחַיִּים  
וְשְׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ  
אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת  
וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.  
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ  
אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

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

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

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

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

א

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

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

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

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

ב

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

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

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

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

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

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מַרְעֵ, וּשְׁפָתַי מִדְּבַר מַרְמָה, וְלִמְקַלְלֵי  
נַפְשֵׁי תְדוּם, וְנַפְשֵׁי בְעַפְרָ לְכָל תְּהִיָּה. פָּתַח לְבִי בְּתוֹרָתְךָ,  
וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחֹשְׁבִים עָלַי רָעָה,  
מִהָרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ,  
עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה לְמַעַן קִדְשֶׁךָ, עֲשֵׂה לְמַעַן  
תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.  
יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תִבְל], וְאֲמָרוּ אָמֵן.

ב

רְבוּנוּ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמָחָה שְׂאִין לְפָנָיו עֲצָבוֹת,  
זַכְּנֵי לְקַבֵּל וְלַהֲמִשִּׁיף עָלַי קִדְשֶׁת יוֹם טוֹב בְּשִׂמְחָה  
וְחִדּוּה. לְמַדְנֵי לְהַפּוֹךְ יְגוֹן לְשִׂמְחָה, שֶׁהַתְּרַחֲקוֹת  
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ,  
וְרוּחַ נְדִיבָה תִסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוּה אֱלֹהֵי,  
שֶׁתִּפְתַּח לִי שַׁעְרֵי תוֹרָה, שַׁעְרֵי חֶכְמָה, שַׁעְרֵי אֱהָבָה  
וְאַחֲרָה, שְׁלוֹם וְרַעוּת.

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

עֲשֵׂה שְׁלוֹם בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עֲלֵינוּ  
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תִבְל], וְאֲמָרוּ אָמֵן.

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

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

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

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יְהוּה צוּרֵי וְגוֹאֲלֵי. Psalm 19:15.



## Angels Accompany You

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

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

—BABYLONIAN TALMUD

## Symbolic Repetition of the Amidah

The following biblical passage is recited while standing:

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

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

The following passages are recited only with a minyan.

With Patriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, great, mighty, awe-  
inspiring, transcendent God,  
creator of heaven and earth.

With Patriarchs and Matriarchs:

*Barukh atah ADONAI,*  
our God and God of our  
ancestors, God of Abraham,  
God of Isaac, and God of  
Jacob, God of Sarah, God of  
Rebecca, God of Rachel, and  
God of Leah, great, mighty,  
awe-inspiring, transcendent  
God, creator of heaven and  
earth.

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

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

## מעין שבע

The following biblical passage is recited while standing:

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

The following passages are recited only with a minyan.

With Patriarchs and Matriarchs:

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

With Patriarchs:

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

מִגֵּן אֲבוֹת בְּדַכְרוֹ, מְחִיָּה מֵתִים בְּמֵאֲמָרוֹ,

הָאֵל הַקְּדוֹשׁ [הַמְּלֹךְ הַקְּדוֹשׁ: *on Shabbat Shuvah we substitute:*  
שָׂאִין כְּמוֹהוּ, הַמְּנִיחַ לְעַמּוֹ בַּיּוֹם שֶׁבַת קְדָשׁוֹ,  
כִּי בָם רָצָה לְהַנִּיחַ לָהֶם. לְפָנָיו נַעֲבֹד בִּירְאָה וּפְחָד,  
וְנוֹדָה לְשֵׁמוֹ בְּכָל-יוֹם תָּמִיד. מֵעוֹן הַפְּרֻכּוֹת,  
אֵל הַהוֹדָאוֹת, אֲדוֹן הַשְּׁלוֹם, מְקַדֵּשׁ הַשְּׁבִיעִי וּמְבָרֵךְ  
שְׁבִיעִי, וּמְנִיחַ בְּקִדְשָׁהּ לְעַם מְדֻשְׁנֵי עֲנָג,  
זָכָר לְמַעֲשֵׂה בְּרֵאשִׁית.

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

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

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

### Two Kinds of Peace

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

### The Song

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

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

Immediacy of song moving the titled

Visions of children and the linking stars.

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

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

For now the song is given and you remember.

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

By the white springs of singing, and their fountains

Reflected in windows, in all the human eyes.

The wishes, the need growing. The song growing.

—MURIEL RUKEYSER

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

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

### Kaddish Shalem

*Leader:*

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

*Congregation and Leader:*

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

*Leader:*

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

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

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

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

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

*On Festivals, Kiddush is recited, page 79.*

◀ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], רְצֵה בְּמִנוּחָתָנוּ.  
קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתֶךָ,  
שְׂבַעְנוּ מִטוֹבֶךָ, וְשִׂמְחָנוּ בִישׁוּעָתֶךָ,  
וְטַהַר לִבָּנוּ לְעִבְדֶּךָ בְּאֵמֶת,  
וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה וּבְרִצּוֹן שְׁבֵת קִדְּשֶׁךָ,  
וְיִנוּחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.  
בְּרוּךְ אַתָּה יְהוָה, מִקִּדְּשֵׁי הַשְּׁבֵת.

### קִדְּשֵׁי שָׁלֵם

*Leader:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵךָ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית  
יִשְׂרָאֵל, בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

*Congregation and Leader:*

יְהֵא שְׁמֵךָ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמַיָּא.

*Leader:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵךָ דְקִדְּשָׁא, בְּרִיךְ הוּא,  
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־: *on Shabbat Shuvah* we substitute:  
בְּרַבְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנַחֲמָתָא דְאַמְיָרִין בְּעֵלְמָא,  
וְאָמְרוּ אָמֵן.

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

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

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

*On Festivals, Kiddush is recited, page 79.*

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

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

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

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

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

## Candlelighting for Festivals

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

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

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

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

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

## Kiddush for Festival Evenings

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

*For Rosh Hashanah evening, see page 432.*

*According to some traditions, we stand for Kiddush.*

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

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

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

*On all other days, begin here:*

*With the assent of my friends:*

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

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

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

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

*On Pesah:* the Festival of Matzot, season of our liberation,  
ḥag ha-matzot ha-zeh, z'man ḥeiruteinu,

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

*On Sukkot:* the Festival of Sukkot, season of our rejoicing,  
ḥag ha-sukkot ha-zeh, z'man simḥateinu,

*On Sh'mini Atzeret and Simḥat Torah:* the Festival of Sh'mini Atzeret,  
season of our rejoicing,

ha-sh'mini, ḥag ha-atzeret ha-zeh, z'man simḥateinu,

*continued*

## הַדְּלָקָה בְּרוֹת יוֹם טוֹב

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֲחִינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה.

## קִדּוּשׁ לְלַיְל יוֹם טוֹב

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

*For Rosh Hashanah evening, see page 432.*

*According to some traditions, we stand for Kiddush.*

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

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.  
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ  
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה.  
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שַׁבַּת מְלַאכְתּוֹ,  
אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת. בְּרֵאשִׁית א':לֹא-ב:ג

*On all other days, begin here:*

סְבָרֵי חֲבֵרִי חֲבֵרֹתֵי:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עַם  
וְרוֹמַמְנוּ מִכָּל־לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְהִתְנַחֵם לָנוּ יְהוָה אֱלֹהֵינוּ  
בְּאַהֲבָה [שַׁבָּתוֹת לְמִנוּחָה ו]מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׂוֹן,  
אֶת־יוֹם [הַשַּׁבָּת הַזֶּה וְאֶת־יוֹם]

*On Pesah:*

חַג הַמִּצּוֹת הַזֶּה, זִמְנֵי חֲרוּתֵנוּ,

*On Shavuot:*

חַג הַשְּׁבָעוֹת הַזֶּה, זִמְנֵי מַתַּן תּוֹרַתֵנוּ,

*On Sukkot:*

חַג הַסֻּכּוֹת הַזֶּה, זִמְנֵי שְׂמֵחַתֵנוּ,

*On Sh'mini Atzeret and Simḥat Torah:*

הַשְּׁמִינִי חַג הַעֲצָרֵת הַזֶּה, זִמְנֵי שְׂמֵחַתֵנוּ,

*continued*



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

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

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

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

*On Saturday night, Havdalah is added:*

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

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

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

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

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

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

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

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

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

*Barukh atah Adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu leisheiv ba-sukkah.*

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

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

*Barukh atah Adonai eloheinu melek ha-olam, she-heḥeyanu v'kiymanu v'higianu lazman ha-zeh.*

**[בְּאַהֲבָה]** מְקַרְא קֹדֶשׁ, זִכָּר לְיִצְיַאת מִצְרָיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קֹדֶשֶׁת מִכָּל־הָעַמִּים, [וְשַׁבָּת] וּמוֹעֲדֵי קֹדֶשׁ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחִלְתָּנוּ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשַּׁבָּת וְ] יִשְׂרָאֵל וְהַזְמַנִּים.

*On Saturday night, we add Havdalah:*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ. בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל בֵּין אֹר לְחָשֶׁךְ, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשֶׁת שַׁבָּת לְקֹדֶשֶׁת יוֹם טוֹב הַבְּדִלְתָּ, וְאֶת־יוֹם הַשְּׂבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשֶׁת, הַבְּדִלְתָּ וְקֹדֶשֶׁת אֶת־עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשֶׁתָּךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

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

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

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

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

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

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



## Concluding Prayers

*We rise.*

### *Aleinu*

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

† And so we bow, acknowledging the supreme sovereign,  
the Holy One, who is praised—  
who spreads out the heavens and establishes the earth,  
whose glory abides in the highest heavens,  
and whose powerful presence resides in the highest heights.  
This is our God, none else;  
ours is the true sovereign, there is no other.  
As it is written in the Torah:  
“Know this day and take it to heart,  
that ADONAI is God in heaven above and on earth below;  
there is no other.”

*Aleinu l'shabei-ah la-adon hakol,  
lateit g'dulah l'yotzer b'reishit,  
shelo asanu k'goyei ha-aratzot,  
v'lo samanu k'mishp'hot ha-adamah,  
shelo sam helkeinu kahem,  
v'goraleinu k'khol hamonam.*

† *Va-anahnu korim u-mishtaḥavim u-modim,  
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.*

*Shehu noteh shamayim v'yosed aretz,  
u-moshav y'karo ba-shamayim mima-al,  
u-sh'khinat uzo b'govhei m'romim,  
hu eloheinu ein od.*

*Emet malkeinu efes zulato,  
ka-katuv b'torato:*

*v'yadata hayom va-hasheivota el l'vavekha, ki Adonai hu ha-elohim  
ba-shamayim mima-al v'al ha-aretz mitaḥat, ein od.*

## סיום התפילה

*We rise.*

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,  
לְתַת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,  
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,  
וְלֹא שָׁמְנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,  
שֶׁלֹא שָׁם חִלְקֵנוּ כִּהֵם,  
וְגַרְלָנוּ כְּכָל־הַמוֹנָם.  
† וְאַנְהֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,  
לְפָנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.  
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,  
וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל,  
וּשְׁכִינַת עֲזוֹ בְּגִבְהֵי מְרוֹמִים,  
הוּא אֱלֹהֵינוּ אֵין עוֹד.  
אֲמַת מְלַפְנוּ אָפֶס זוֹלָתוֹ,  
כְּפִתּוּב בְּתוֹרָתוֹ:

וְיִדְעֵתָ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ, כִּי יְהוָה הוּא הָאֱלֹהִים  
בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

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

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

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

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

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

► As is written in Your Torah:

“ADONAI will reign forever and ever.”

And as the prophet said:

“ADONAI shall be acknowledged sovereign of all the earth.

On that day ADONAI shall be one, and the name of God, one.”

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

*We are seated.*

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ,  
 לְרֹאוֹת מְהֵרָה בְּתַפְאֲרַת עֲזֻרָה,  
 לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,  
 וְהַאֲלִילִים כְּרוֹת יַפְרֹתוֹן,  
 לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי,  
 וְכַל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ,  
 לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אָרֶץ.  
 יִפְּיֵרוּ וַיִּדְעוּ כָּל־יֹשְׁבֵי תֵבֶל,  
 כִּי לְךָ תִּכְרַע כָּל־בָּרָךְ,  
 תִּשָּׁבַע כָּל־לְשׁוֹן.  
 לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,  
 וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְבַּנּוּ,  
 וַיִּקְבְּלוּ בְּכֶם אֶת־עַל מַלְכוּתְךָ.  
 וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,  
 כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,  
 וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכָבוֹד.

◀ כַּפְתּוֹב בְּתוֹרַתְךָ: יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד.  
 וְנֶאֱמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,  
 בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד, וּשְׁמוֹ אֶחָד.

*We are seated.*

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

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

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

## A Kavanah for Kaddish

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

## The Blessing of Memory

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

—CHAIM STERN

## Mourner's Kaddish

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

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

*Mourners and those observing Yahrzeit:*

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

*Congregation and mourners:*

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

*Mourners:*

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

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

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

## קדיש יתום

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

*Mourners and those observing Yahrzeit:*

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא,  
בְּעֻלְמָא דִּי בְּרָא, בְּרַעוּתָהּ,  
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ  
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל,  
בְּעֻגְלָא וּבְזִמְן קָרִיב,  
וְאָמְרוּ אָמֵן.

*Congregation and mourners:*

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא עָלְמָיָא.

*Mourners:*

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמַם וְיִתְנַשֵּׂא  
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקַדְשָׁא, בְּרִיךְ הוּא,  
לְעֻלְמָא מִן כָּל- [לְעֻלְמָא לְעֻלְמָא מְכָל- [on *Shabbat Shuvah* we substitute:  
בְּרִכְתָּא וְשִׁירְתָּא תְּשַׁבְּחָתָא וְנִחַמְתָּא דְּאִמְרוּן בְּעֻלְמָא,  
וְאָמְרוּ אָמֵן.

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

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

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

### One Thing I Ask

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

### To Behold God's Beauty

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

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

### A Psalm for the Season of Repentance: Psalm 27

A PSALM OF DAVID

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

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

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

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

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

It is Your presence I seek, ADONAI.

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

Though my father and mother abandon me,  
ADONAI will gather me in.

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

Do not hand me over to those who besiege me;  
for false witnesses who breathe hatred have risen against me.

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

Place your hope in ADONAI.

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

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

לְדוֹד

יהוה אורִי וְיִשְׁעֵי מִמֵּי אִירָא,  
יהוה מְעוֹז חַיִּי מִמֵּי אֶפְתָּח.  
בְּקָרֵב עָלַי מִרְעִים לֶאֱכַל אֶת־בְּשָׂרִי,  
צָרִי וְאִיְבִי לִי, הִמָּה כְּשֵׁלוֹ וְנִפְלוֹ.  
אִם תַּחֲנֶנּוּ עָלַי מִחֲנָה לֹא יִירָא לְפָנַי,  
אִם תִּקּוּם עָלַי מִלַּחְמָה בְּזֹאת אֲנִי בּוֹטָח.  
אֶחָת שְׂאֵלְתִי מֵאֵת יְהוָה, אוֹתָהּ אֲבַקֵּשׁ,  
שִׁבְתִּי בְּבַיִת יְהוָה כָּל־יְמֵי חַיִּי  
לְחַזוֹת בְּנֹעַם יְהוָה וּלְבַקֵּר בְּהֵיכָלוֹ.  
כִּי יִצְפְּנֵנִי בְּסֹפֵה בַיּוֹם רָעָה,  
יִסְתַּרְנִי בְּסֹתֵר אֶהְלוֹ, בְּצוּר יְרוּמָמָנִי.  
וְעֵתָה יְרוֹם רֹאשִׁי עַל אִיְבֵי סְבִיבוֹתַי  
וְאֶזְבְּחָה בְּאֶהְלוֹ זִבְחֵי תְרוּעָה,  
אֲשִׁירָה וְאֶזְמַרְהָ לַיהוָה.  
שְׁמַע יְהוָה קוֹלִי אֶקְרָא, וְחַנּוּנִי וְעֲנֵנִי.  
לֵךְ אָמַר לְפָנַי בְּקִשׁוֹ כָּנִי, אֶת־פְּנֵיךָ יְהוָה אֲבַקֵּשׁ.  
אֵל תִּסְתַּר פְּנֵיךָ מִמֶּנִּי,  
אֵל תֵּט בְּאָף עֲבֹדָה, עֲזַרְתִּי הָיִיתָ,  
אֵל תִּטְשֵׁנִי וְאֵל תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁרָאֵל.  
כִּי אָבִי וְאִמִּי עֲזָבוּנִי, וַיהוָה יִאֲסֹפֵנִי.  
הוֹרְנֵי יְהוָה דְּרָפָה, וּנְחַנֵּנִי בְּאַרְח מִיִּשׁוּר, לְמַעַן שַׂרְרִי.  
אֵל תִּתְנֵנִי בְּנֶפֶשׁ צָרִי,  
כִּי קָמוּ בִי עֲדֵי שָׁקֵר וַיִּפַּח חָמָס.  
◀ לֹא־לֹא הָאֲמַנְתִּי, לְרֵאוֹת בְּטוֹב יְהוָה בְּאֶרֶץ חַיִּים.  
קוּהָ אֵל יְהוָה, חֲזֹק וַיֵּאֱמָץ לְבָבִי וְקוּהָ אֵל יְהוָה.

תהלים כז

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

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

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

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

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



## Concluding Songs

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

✠

### SHABBAT, OUR QUEEN

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

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

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

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

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

✠

### שַׁבַּת הַמַּלְכָּה

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

קִבַּלְנוּ פְּנֵי שַׁבַּת בְּרִנְנָה וּתְפִלָּה.  
הַבַּיִתָּה נְשׁוּבָה בְּלֵב מְלֵא גִילָה.  
שָׁם עָרוּף הַשְּׁלֶחָן, הַנְּרוֹת יֹאִירוּ  
כָּל פְּנוֹת הַבַּיִת יִזְרָחוּ, יִזְהִירוּ.  
שַׁבַּת שְׁלוֹם וּמְבָרָךְ, שַׁבַּת שְׁלוֹם וּמְבָרָךְ.  
בְּאַכֶּם לְשְׁלוֹם, מַלְאָכֵי הַשְּׁלוֹם.

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

Turning Torah  
into Song

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

—MAHARSHA  
(Samuel Eidels)

Purify My Heart

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

ב

KI ESHM'RAH SHABBAT

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

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

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

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

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

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

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

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

Bo emtze'ah tamid nofesh l'nafshi.  
Hineih l'dor rishon natan k'doshi  
mofet b'tet lehem mishneh  
ba-shishi.

Kakhah b'khol shishi yakhpil m'zoni.

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

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

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

ב

כי אשמרה שבת

כי אשמרה שבת אל ישמרני.  
אות היא לעולמי עד בינו וביני.

אסור מצוא חפץ עשות דרכים,  
גם מלדבר בו דברי צרכים,  
דברי סחורה, אף דברי מלכים.  
אהגה בתורת אל ותחכמני.

בו אמצאה תמיד נפש לנפשי.  
הנה לדור ראשון נתן קדושי.  
מופת בתת לחם משנה בששי.  
ככה בכל ששי יכפיל מזוני.

רשם בדת האל חק אל סגניו,  
בו לערף לחם פנים לפניו.  
גם בו להתענות על פי נבוניו  
אסור, לבד מיום כפור עוני.

הוא יום מכבד, הוא יום תענוגים,  
לחם ויין טוב, בשר ודגים.  
המתאבלים בו אחור נסוגים,  
כי יום שמחות הוא ותשמחני.

מחל מלאכה בו סופו להכרית,  
על בן אכבס בו לבי כבורית.  
אתפללה אל אל ערבית ושחרית,  
מוסף וגם מנחה הוא יעניני.

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

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

ONE SHOULD NOT TALK ABOUT  
ONE'S COMMERCIAL NEEDS גם  
מלדבר בו דברי צרכים. Since even  
discussion of business and other  
daily matters constitutes a viola-  
tion of Shabbat, the poet wants  
to ensure that no such thoughts  
cross one's mind.

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

DESERVES TO BE CUT OFF סופו

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

*A Prayer Upon Leaving  
the Synagogue*

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

ג

YIGDAL

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

singular and unique,  
hidden and unbounded,

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

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

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

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

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

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

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

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

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

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

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

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

ג

יגדל

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

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

הנו אדון עולם וכל-נוצר  
יורה גדלתו ומלכותו.  
שפע נבואתו נתנו  
אל אנשי סגלתו ותפארתו.

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

לא יחליף האל ולא ימיר דתו  
לעולמים לזולתו.  
צופה ויודע סתרינו,  
מביט לסוף דבר בקדמתו.

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

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

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

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

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