
סדור

לב שלם

Siddur

Lev Shalem

לשבת ויום טוב

FOR SHABBAT
& FESTIVALS



THE RABBINICAL ASSEMBLY

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Musaf for Festivals: The Temple Service

Our Ancestors: An Interpretive Rendering

Help me, O God, to pray.
Our ancestors worshipped
You. Abraham and Sarah,
Rebecca and Isaac, Jacob,
Rachel, and Leah stood in
awe before You. We too
reach for You, infinite,
mysterious, transcendent
God, source of life whose
truth our ancestors first
uncovered. We, their
distant descendants, draw
strength from them and
from Your redeeming love.
Be our help and our shield,
as You were theirs. We
praise You, God, Shield
of Abraham, Guardian of
Sarah.

—All the interpretive renderings
of Musaf are by
ANDRÉ UNGAR,
and are adapted for this siddur

An alternative Musaf Amidah, centered on poetic offerings
rather than the Temple service, can be found on page 355.

A transliteration of the opening b'rakhot of the Amidah
may be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 354.

[Leader: As I proclaim God's name, ADONAI, exalt 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.

תפילת מוסף ליום טוב: העבודה במקדש

An alternative Musaf Amidah, centered on poetic offerings
rather than the Temple service, can be found on page 355.

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of the silent Amidah.

The sign ¶ indicates the places to bow. The Amidah concludes on page 354.

[Leader: כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.]
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רַבְקָה,
אֱלֹהֵי רַחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמַבִּיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלֶכֶּךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

With Patriarchs:

¶ בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמַבִּיא גּוֹאֵל לִבְנֵי בְּנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מְלֶכֶךָ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
¶ בְּרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

to be recited aloud and that they should respond by acknowledging God's name, answering *barukh hu u-varukh sh'mo*, "blessed be God and blessed be God's name," when the name of God is mentioned in a blessing.

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

OUR ANCESTORS. The festival may poignantly remind us of times spent with family, and we might have those memories especially in mind as we recite this blessing. Because the festival can be so evocative of family and friends, Yizkor, the memorial service for those who were close to us and influenced us but who are now gone, is recited on the concluding day of the festival.

AMIDAH. The festival is celebrated by the addition of an extra Amidah, called *musaf*, literally meaning "addition." As with every Amidah, it consists of three introductory and three closing b'rakhot, but it is distinguished by its middle blessing, which centers on the concerns of the day. One opinion found in the Talmud of the Land of Israel (Berakhot 4:6) directs that Musaf include new prayers—that is, thoughts and ideas not expressed in Shaḥarit. Rabbi Yose (late 3rd century, Babylonia) then indicates that mentioning the special sacrifices of the day fulfills this injunction; the text of the received Musaf (beginning on this page) follows that opinion. Many, though, may wish to expand the expression of something "new" and so we have included a version of Musaf that expresses the themes of the festival in *piyyut* (see pages 355–373 below).

AS I PROCLAIM כִּי שֵׁם יְהוָה. Deuteronomy 32:3. This is the leader's call to the congregation, signalling that the Amidah is about

*God's Saving Care:
An Interpretive
Rendering*

Your strength sustains the universe. You breathe life even into inanimate matter. With compassion, You care for those who live. Your limitless love lets life triumph over death, heals the sick, upholds the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of incomparable power? You govern both life and death; our souls blossom in Your presence. We praise You, God who wrests life from death.

Second B'rakhah: God's Saving Care

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simhat Torah, we add:

You cause the wind to blow and the rain to fall,
[*On all other festivals, some add: You cause the dew to fall,*]

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

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

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

When the Amidah is recited silently, continue on page 346 with "Holy are You."

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

On Sh'mini Atzeret, after the announcement for seasonal rain, and on Simhat Torah, we add:

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,
[*On all other festivals, some add: מוֹרִיד הַטֶּל,*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מַחְיֶה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ,
מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחְיֹת מֵתִים.
בְּרוּךְ אַתָּה יְהוָה, מַחְיֶה הַמֵּתִים.

When the Amidah is recited silently, continue on page 346 with קְדוֹשׁ.

GREAT IS YOUR SAVING POWER רַב לְהוֹשִׁיעַ. Throughout the Bible and equally throughout the liturgy, God's saving power is quintessentially exemplified in the exodus from Egypt. That slaves could be freed from the mightiest empire of its time was a demonstration of the miraculous. Throughout time, the exodus has served as a paradigm for overcoming oppressive human mastery. In a metaphorical sense, slavery is death—the death of individual will—and overcoming the shackles of slavery is seen as giving life to the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is ADONAI 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.

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

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

Barukh k’vod Adonai mimkomo.

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

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

Sh’mā yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, ADONAI, am your God.”

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu,

v’hu yashmi-einu b’raḥamav sheinit l’einei kol ḥai,

lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Ḥol Ha-mo-ed:

Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

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

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’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.

L’dor vador nagid godlekha, u-l’netzah n’tzahim k’dushatka nakdish, v’shivḥakha eloheinu mipinu lo yamush l’olam va-ed, ki El melekh gadol v’kadosh atah.

Barukh atah ADONAI, the Holy God.

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

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שֵׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשַׁרְתֵּיו שׂוֹאֲלִים זֶה לָזֶה,

אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֵּן בְּרַחֲמִים, וְיַחֵן עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב

וּבֹקֶר בְּכָל־יוֹם תָּמִיד, פְּעֻמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמָיו שְׁנִית לְעֵינֵי כָּל־חַי,

לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Ḥol Ha-mo-ed:

אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנֵנוּ,

מָה אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.

וְהִיא יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,

בַּיּוֹם הַהוּא יִהְיֶה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד.

וּבְדַבְּרֵי קֹדֶשׁךָ בְּתוֹב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וְדֹר, הִלְלוּ־הָ.

לְדֹר וְדֹר נִגִּיד גְּדֻלָּה, וּלְנִצָּח נִצָּחִים קֹדֶשְׁתָּךְ נִקְדִּישׁ,

וְשִׁבְחָךְ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְּדוֹשׁ.

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

the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

THE KEDUSHAH. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’mā, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER זֶה אֶל זֶה וְאָמַר. The Hebrew *kara*, “cried” or “called,” evokes one of the Torah’s names for the three festivals: *mikra-ei kodesh*, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שְׁנִית. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and

God's Holiness:

An Interpretive

Rendering

Sacred are You, sacred
Your mystery. Seekers
of holiness worship You
all their lives. We praise
You, God, ultimate sacred
mystery.

The Celebration

of the Festival:

An Interpretive

Rendering

Out of all humanity You
chose us, You loved us,
You found pleasure in us.
Out of all peoples, through
Your law, You uplifted us,
You consecrated us, You
drew us near to serve You,
and You shared with us
Your great and holy name.
Lovingly, *Adonai Eloheinu*,
You gave us [Shabbatot for
rest,] festivals for joy, feasts
and holy days for delight,

this Festival of Matzot,
season of our liberation,
this Festival of Shavuot,
season of *Matan Torah*,
this Festival of Sukkot,
season of our rejoicing,
this Festival of Sh'mini
Atzeret, season of our
rejoicing,

a sacred gathering,
commemorating our
exodus from Egypt.

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

Holy are You and holy is Your name;

holy ones praise You each day.

Barukh atah ADONAI, the Holy God.

Fourth B'rakhah: The Celebration of the Festival

You have chosen us among all peoples, loving us, wanting
us. You have distinguished us among all nations, making us
holy through Your commandments, drawing us close to Your
service, and calling us by Your great and holy name. Lovingly,
You have bestowed on us, ADONAI our God, [Shabbat for rest,]
festivals for joy, holidays and occasions to delight in, among
them this [Shabbat and this]

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

Festival of Shavuot, season of the giving of our Torah,

On Sukkot:

Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret, season of our rejoicing,

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

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

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,

וְקִדּוּשֵׁים בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

אַתָּה בְּחִרְתָּנוּ מִכָּל־הָעַמִּים,

אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,

וְרוֹמַמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,

וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ,

וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,

וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאתָ.

וַתִּתֵּן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה

[שְׁבֻתוֹת לְמִנוּחָה וְ]מוֹעֲדִים לְשִׂמְחָה,

חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת־יוֹם [הַשְּׁבֻת הַזֶּה וְאֶת־יוֹם]

On Pesah:

חַג הַמִּצּוֹת הַזֶּה, זִמְן חֲרוּתָנוּ,

On Shavuot:

חַג הַשְּׂבָעוֹת הַזֶּה, זִמְן מַתָּן תּוֹרָתָנוּ,

On Sukkot:

חַג הַסֻּכּוֹת הַזֶּה, זִמְן שִׂמְחָתָנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חַג הָעֲצָרֶת הַזֶּה, זִמְן שִׂמְחָתָנוּ,

[בְּאַהֲבָה] מִקִּרְא קִדְשׁ, וְכָר לִיצִיַּאת מִצְרָיִם.

YOU HAVE CHOSEN US

אַתָּה בְּחִרְתָּנוּ. The middle
b'rakhah of the Amidah is
called *k'dushat hayom*, the
expression of the holiness
of the day. The content of
this *b'rakhah* is not pre-
scribed in the early rabbinic
sources. The first part of
this liturgy centers on the
gift that the cycle of festi-
vals represents. The second
part (which begins on the
next page) recalls elements
of the ancient celebration
of these festivals connected
to Temple worship that
are no longer able to be
observed. During the 1st
millennium, the prayers
concerning the holiness of
the day came to be cen-
tered on the Temple and
its offerings (see above),
as if the utterance of the
words substituted for the
missing sacrifices. The
loss of a religious center—
where the people and God
were in direct relation—is
central to the Jewish idea of
exile. Its restoration is seen
as a symbol of ultimate
redemption.

The Celebration of the Festival: An Interpretive Rendering (continued)

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites as in ancient days. The hand of history has been heavy upon us. Yet we pray, *Adonai Eloheinu*, God of our ancestors: show mercy once again to us and to Your holy place. Rebuild Jerusalem and enhance her splendor.

Avinu Malkeinu, reveal to us soon Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people. Forge us into a universal unity. Lead us to Zion with joy, to Jerusalem, Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pageant of sacrifice.

My Offering

Lord, my God,
I—your little garden—
Bring you the harvest of
my soil—
My bounty
Ripe or not quite—
All the same your boon.
Accept it, my Lord, benignly
But without fire.
No fire, my God.
It cannot be true that you
delight
In the smoke of the fat
offering—
Not true!
And see how humble
The years have made me:
That for each drop of mercy
I am thankful.
Thankful.

—MALKA HEIFETZ TUSSMAN
(translated by Kathryn Hellerstein;
the original title of this poem is
“Out Of and Back In”)

Because of our sins we have been exiled from our land and removed from our soil; because of the hand that was set against Your sanctuary, we are unable to fulfill our obligations in the great and holy place that You chose to carry Your name. May it be Your will, ADONAI our God and God of our ancestors, compassionate sovereign who restores their descendants to their land, that, in Your great mercy, You may once again return and shower Your compassion on us and on Your sanctuary. May You speedily rebuild it and renew its glory.

Avinu Malkeinu, speedily manifest the glory of Your dominion to us, reveal Yourself to us, and rule over us in the sight of all humanity. Welcome back our dispersed from among the nations, and gather those that are scattered to the very ends of the earth.

V'kareiv p'zureinu mi-bein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz.

Bring us in joyful chorus to Zion, Your city, to Jerusalem, home of Your sanctuary, with everlasting joy, where our ancestors once offered to You their regular daily offerings and their additional holy day sacrifices, as prescribed. The additional sacrifices [of Shabbat and] of the

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

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

were offered there in love, as You commanded, as it is written in Your Torah by Moses, Your servant, by Your instruction.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

ומפני חטאינו גלינו מארצנו ונתרחקנו מעל אדמתנו,
ואין אגחנו יכולים לעלות ולראות ולהשתחוות לפניך
ולעשות חובותינו בבית בחירתך, בבית הגדול והקדוש
שנקרא שםך עליו, מפני היד שנשתלחה במקדשך.
יהי רצון מלפניך, יהוה אלהינו ואלהי אבותינו
[ואמותינו], מלך רחמן, המשיב בנים לגבולם,
שתשוב ותרם עלינו ועל מקדשך ברחמך הרבים,
ותבנהו מהרה ותגדל כבודו.

אבינו מלכנו, גלה כבוד מלכותך עלינו מהרה,
והופע והנשא עלינו לעיני כל־חי,

וקרב פזורינו מבין הגוים,

ונפוצותינו בנס מירפתי ארץ.

והביאנו לציון עירך ברנה,

ולירושלים בית מקדשך בשמחת עולם,

ששם עשו אבותינו [ואמותינו] לפניך את־קרבתיהם,
תמידים בסדרם ומוספים כהלכתם.

ואת־מוסף יום [השבת הזה ואת־מוסף יום]

The Sephardic rite proceeds to page 351.

In Ashkenazic practice:

On Pesah:

חג המצות הזה

On Shavuot:

חג השבועות הזה

On Sukkot:

חג הסוכות הזה

On Sh'mini Atzeret and Simhat Torah:

השמיני, חג העצרת הזה

עשו והקריבו לפניך באהבה, כמצות רצונה,
כפתוב בתורתך, על ידי משה עבדך, מפי כבודך באָמור.

On Pesah and Shavuot, continue on the next page.

On Sukkot, continue on page 349.

On Sh'mini Atzeret and Simhat Torah, continue on page 350.

בְּכַפְּרֵי חַטָּאתֵינוּ. The Babylonian Talmud states that a key reason for the fall of the Second Temple in Jerusalem was “needless hatred” (Yoma 9b). In voicing that explanation, the ancient rabbis were not excusing or forgiving what Rome had done. Rather, they were arguing that defeat and loss offer an opportunity for self-examination: What ethical failings leave a community vulnerable? And what might we do, from our side, to strengthen the fabric of our society? In a similar vein, later Hasidic masters taught that when one meets evil, one should ask how what one sees in the “other” reflects something within oneself. Critically, they asserted that each of us has the capacity to be a Pharaoh, an oppressor, and that through introspection we might learn about the unconscious forces that lead us to behave badly. So here, the liturgy does not demand of us belief that exile or other suffering is inflicted by an anthropomorphic God as punishment for bad behavior. Rather, it challenges us to focus our attention and energy on that which is within our control: ourselves. Thus, the recollection of exile becomes a moment not of expressing anger against oppressors, but of reflecting on what traits we need to adopt to be a “holy people.”

WHO RESTORES THEIR DESCENDANTS TO THEIR LAND. המשיב בנים לגבולם. Based on Jeremiah 31:16.

On Pesah

The Jewish philosopher Eliezer Schweid contrasts Pharaoh and Moses. He argues that Pharaoh stands for the human desire for complete mastery. Pharaoh dares to think of himself as a god. He is enslaved to the idea of absolute mastery—mastery over his own fate, and mastery over the fate of others. Moses is characterized by humility; he tells God that he is unprepared for the task, that he is an inappropriate leader, but in the end, he accepts the divine command. Moses understands that to recognize one's limitations is to be free; to be fully human is to give up total control and to live with faith.

On Shavuot

We celebrate Shavuot as the Festival of the Giving of the Torah, but nowhere does the Bible offer that as the reason for this pilgrimage festival. Instead, the Torah focuses on Shavuot as a harvest festival. Deuteronomy, for instance, prescribes a liturgy for bringing the first fruits to the Temple. Yet, the agricultural context may be a wonderful metaphor for Torah. Torah emerges from the seeds planted in a long-ago ancestral history, from the period of drought which is the experience of slavery and from the growth in freedom, the nourishment offered by God in the desert. The Torah is the fruit of that planting and the harvest of those experiences. The Torah itself is the dedicated first fruit, but the harvest goes on. We continuously labor to increase its yield. Our lives are sustained by that harvest.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

ON SHABBAT

On Shabbat:

On Shabbat: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering and with the proper libation—a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

ON PESAH

On the first two days:

In the first month, on the fourteenth day of the month, there shall be a *pesah* offering to ADONAI. On the fifteenth day of that month a festival shall be celebrated, on which matzot shall be eaten for seven days. The first day shall be a sacred occasion: you shall not work at your occupations. You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all other days:

You shall offer a burnt sacrifice to ADONAI: two bulls of the herd, one ram, and seven yearling lambs, that are without blemish.

On all days we conclude with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

ON SHAVUOT

On the day of the offering of the first fruits, on the Feast of Weeks, when you bring a new grain offering to ADONAI, you shall observe a sacred occasion; you shall not work at your occupations. You shall offer a burnt offering of pleasing odor to ADONAI: two bulls of the herd, one ram, seven yearling lambs.

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

We continue on page 351.

Some recite the specific Festival sacrifices listed below; others continue on page 351.

לשבת

On Shabbat:

וביום השבת, שני כבשים בני שנה תמימים, ושני עשרונים סלת מנחה פלולה בשמן ונספו. עלת שבת בשבתו, על עלת התמיד ונספה.

לפסח

On the first two days:

ובחדש הראשון, בארבעה עשר יום לחדש, פסח ליהוה. ובחמשה עשר יום לחדש הזה חג, שבעת ימים מצות יאכל. ביום הראשון מקרא קדש, פלמלאכת עבודה לא תעשו. והקרבתם אשה עלה ליהוה, פרים בני בקר שנים, ואיל אחד, ושבעה כבשים בני שנה, תמימים יהיו לכם.

On all other days:

והקרבתם אשה עלה ליהוה, פרים בני בקר שנים, ואיל אחד, ושבעה כבשים בני שנה, תמימים יהיו לכם.

On all days we conclude with the following:

ומנחתם ונספיהם במדבר: שלשה עשרונים לפר, ושני עשרונים לאיל, ועשרון לפבש, ויין פנספו, ושעיר לכפר, ושני תמידים בהלכתם.

We continue on page 351.

לשבעות

וביום הבכורים, בהקריבכם מנחה חדשה ליהוה בשבעתיכם, מקרא קדש יהיה לכם, פלמלאכת עבודה לא תעשו. והקרבתם עולה לריח ניחח ליהוה, פרים בני בקר שנים, איל אחד, שבעה כבשים בני שנה.

ומנחתם ונספיהם במדבר: שלשה עשרונים לפר, ושני עשרונים לאיל, ועשרון לפבש, ויין פנספו, ושעיר לכפר, ושני תמידים בהלכתם.

We continue on page 351.

ON SHABBAT. Numbers 28:9–10. Shabbat maintains its pride of place and is mentioned first. Similarly, in the Torah's other listing of the festivals (Exodus 23 and 34; Leviticus 23), Shabbat is mentioned before the injunction to observe the festivals. In the same vein, the ancient rabbis gave priority to Shabbat. For example, they ordained that on Shabbat seven are called to the Torah, but on the festivals only five.

PESAH SACRIFICES. Numbers 28:16–19.

SHAVUOT SACRIFICES. Numbers 28:26–27.

On Sukkot

A hope is a dream that has accepted the discipline of becoming a fact. . . . By moving into the *sukkah* for a week, Jews demythologize solid walls and controllable security. It is not a renunciation of self-protection but a recognition of its limits. One should accept vulnerability and live more deeply, rather than build thick walls that are intended to protect from hurt but end up cutting us off from life. The *sukkah* does not deny the value of a solid home or of human effort; fifty-one weeks a year Jews are allowed to live in homes and are encouraged to build up the world and increase security and well-being. But the *sukkah* teaches that builders of homes should be able to give them up or move out if necessary. Renunciation is the secret of mastery. “Who loves money will never have his fill of money” (Ecclesiastes 5:9). People become masters rather than slaves of their achievements when they develop the capacity to let go of their accomplishments, even if only for the moment.

The move into the *sukkah* is a movement from the certainty of fixed positions toward the liberating insecurity of freedom.

—IRVING GREENBERG

ON SUKKOT

On the first two days:

On the fifteenth day of the seventh month, you shall observe a sacred occasion: you shall not work at your occupations. Seven days you shall observe a festival dedicated to ADONAI. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI: thirteen bulls of the herd, two rams, fourteen yearling lambs; they shall be unblemished.

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the first day of Hol Ha-Mo-ed:

On the second day: twelve bulls of the herd, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the second day of Hol Ha-Mo-ed:

On the third day: eleven bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings...*

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the third day of Hol Ha-Mo-ed:

On the fourth day: ten bulls, two rams, fourteen yearling lambs, without blemish. *Their accompanying grain-offerings...*

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

לְסֻכּוֹת

On the first two days:

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם, כָּל־מְלָאכָתָּ עֲבוּדָה לֹא תַעֲשׂוּ, וְחַגְתֶּם חֹג לַיהוָה שִׁבְעַת יָמִים. וְהִקְרַבְתֶּם עוֹלָה אֶשָׁה רֵיחַ נִיחּוֹחַ לַיהוָה, פָּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם יִהְיוּ.

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם כַּמִּדְבָּר: שְׁלֹשָׁה עֶשְׂרִים לֶפֶה, וּשְׁנֵי עֶשְׂרִים לְאֵיל, וְעֶשְׂרוֹן לִכְבֹּשׂ, וַיִּין כְּנֶסֶף, וְשִׁעִיר לְכַפֵּר, וּשְׁנֵי תְמִידִים כַּהֲלַכְתָּם.

On the first day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשֵּׁנִי: פָּרִים בְּנֵי בָקָר שְׁנָיִם עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

כַּיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתִּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

On the second day of Hol Ha-Mo-ed:

וּבַיּוֹם הַשְּׁלִישִׁי: פָּרִים עֶשְׂתִּי עָשָׂר, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרֶה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

On the third day of Hol Ha-Mo-ed:

וּבַיּוֹם הָרְבִיעִי: פָּרִים עֶשְׂרֶה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

וּבַיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילִם שְׁנָיִם, כְּבָשִׂים בְּנֵי שָׁנָה אַרְבָּעָה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

SUKKOT SACRIFICES. Because of the confusion in the calendar—those living far away from the Land of Israel could not be sure on which day the festival had started—what is observed as the second day might in fact be only the first day of the holiday. Therefore, on the second day we read of the sacrifice to be brought on the first day as well as that which was to be brought on the second day. (The same issue does not arise on Pesah since on Pesah the same sacrifice is brought on each day.)

The sacrifices for Sukkot are listed in Numbers 29:12–34. The sacrifices are double the number of that on Pesah. On the first day of Sukkot, thirteen bulls, two rams, and fourteen lambs are brought and then each day the number diminishes, while on each day of Pesah (including the first) two bulls, one ram, and seven lambs are brought. If we think only in terms of the sacrifices, Sukkot is a much more significant holiday than Pesah. Biblical scholars hypothesize that Sukkot was part of the New Year festival in the Northern Kingdom of Israel, while Pesah was celebrated as the New Year festival in the Southern Kingdom of Judah.

On Sh'mini Atzeret

This last day of the festival contains no symbols. We move out of the *sukkah*, back into our homes, and put away the *lulav* and *etrog*. We have one day to contemplate the meaning of our journey of this past month, which began on Rosh Hashanah. Refreshed from the panoply of ceremony and ritual, we will soon enter a time that will be ordinary. Now we pause to sit and integrate all that has gone before, reflecting on what we have experienced, seeing how it is refracted in our lives, and deciding what we want to take with us as we move forward. On Sh'mini Atzeret, first we take a deep breath and enter inward, then we celebrate what we have found.

Sh'mini Atzeret also celebrates the completion of a cycle of reading the Torah and the beginning of a new cycle. (Outside the Land of Israel, where two days of each festival are observed, this occurs on Simḥat Torah, which is the second day of Sh'mini Atzeret.) We leave the holiday with a sense of joy and completion. And now we look forward to re-entering ordinary time.

As we complete the reading of the Torah and start it anew, we might recall that the last letter of the Torah is a *lamed* and the first letter of the Torah is a *bet*, spelling the Hebrew word *lev*, “heart.” We can re-enter our daily reality with a new heart—a heart filled with the discoveries and insights of the holiday cycle now completed.

On the fourth day of Hol Ha-Mo-ed:

On the fifth day: nine bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On Hoshana Rabbah:

On the sixth day: eight bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

On the seventh day: seven bulls, two rams, fourteen yearling lambs, without blemish.

Their accompanying grain-offerings...

ON SH'MINI ATZERET AND SIMḤAT TORAH:

On the eighth day you shall hold a solemn gathering; you shall not work at your occupations. You shall present a burnt offering, an offering by fire of pleasing odor to ADONAI; one bull, one ram, seven yearling lambs, without blemish.

Their accompanying grain-offerings...

Each sacrificial offering concludes with the following:

Their accompanying grain-offerings and libations shall be as the Torah ordained: three-tenths of a measure for the bull, two-tenths for the ram, one-tenth for the lamb, and a measure of wine appropriate for the libation. A goat shall be offered for expiation, as well as the two daily customary offerings.

On the fourth day of Hol Ha-Mo-ed:

ובַּיּוֹם הַחֲמִישִׁי: פָּרִים תִּשְׁעָה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

ובַּיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

On Hoshana Rabbah:

ובַּיּוֹם הַשְּׁשִׁי: פָּרִים שְׁמֹנֶה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

ובַּיּוֹם הַשְּׁבִיעִי: פָּרִים שִׁבְעָה, אֵילָם שְׁנָיִם, כִּבְשִׂים בְּנֵי שָׁנָה אַרְבַּעַה עָשָׂר, תְּמִימִם.

וּמִנְחָתָם...

לְשִׁמְיִי עֲצָרַת וְשִׂמְחַת תּוֹרָה

בַּיּוֹם הַשְּׁמִינִי, עֲצָרַת תְּהִיָּה לָכֶם, כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ. וְהִקְרַבְתֶּם עֹלָה אִשָּׁה רִיחַ נִיחֹחַ לַיהוָה, פֶּר אֶחָד, אֵיל אֶחָד, כִּבְשִׂים בְּנֵי שָׁנָה שִׁבְעָה, תְּמִימִם.

וּמִנְחָתָם...

Each sacrificial offering concludes with the following:

וּמִנְחָתָם וְנִסְכֵּיהֶם בְּמִדָּבָר: שְׁלֹשָׁה עֲשָׂרִים לֶפֶר, וּשְׁנֵי עֲשָׂרִים לְאֵיל, וְעֶשְׂרוֹן לִפְּשָׁ, וַיִּין כֶּנֶסֶפוֹ, וְשַׁעִיר לְכִפָּר, וּשְׁנֵי תְּמִידִים בְּהִלְבָּתָם.

SH'MINI ATZERET AND
SIMḤAT TORAH. Numbers
29:35–36.

The Celebration of the Festival: An Interpretive Rendering (continued)

Shower upon us, *Adonai Eloheinu*, the gift of Your festivals for life and peace, for happiness and joy, as You have promised to bless us. Sanctify us through Your law, give us a share of Your truth, fulfill us with Your goodness, cheer us with Your help. Make our hearts worthy to serve You truly. May Your holy festivals be our glad and glorious treasure. Let us who worship You find joy today. We praise You, God, whose holiness illumines Israel and the sacred seasons.

The Restoration of Zion: An Interpretive Rendering

May our prayers, and those of the whole house of Israel, be acceptable to You as though they were offered by the High Priest in the holy of holies. Teach us wholeness, that our devotion to You be filled with passion; may our hearts be Your sanctuary.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Our God and God of our ancestors, compassionate Sovereign, care for us. You are good, bestowing goodness, seek us out. Return to us with Your great kindness for the sake of our ancestors who did Your will. Rebuild Your Temple as of old, reestablish Your sanctuary upon its foundations—may we see it rebuilt—make us joyful in its restoration. Restore the *kohanim* to their service, the Levites to their songs and chants, and the people Israel to their homes. And there shall we go up, appearing before You, paying homage on pilgrimage three times a year, as it is written in Your Torah: “Three times a year shall the entire community appear before ADONAI your God in the place that God will choose, on the festivals of Pesah, Shavuot, and Sukkot. Do not appear before ADONAI empty-handed; each person shall bring a gift they can afford, in accord with the blessing that ADONAI your God has given you.”

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

Kad'sheinu b'mitzvotekha v'tein helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher 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.

On Shabbat we add:

יְשַׁמְחוּ בְּמִלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג, עִם מְקַדְּשֵׁי שְׁבִיעִי, כָּלֵם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטּוֹבָךָ, וְהַשְׁבִּיעִי רְצִיּוֹתָ בּוֹ וְקִדְּשָׁתוֹ, חֲמִדַּת יָמִים אוֹתוֹ קִרְאָתוֹ, וְזֵכֶר לְמַעֲשֵׂה בְּרֵאשִׁית.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב הַדֶּרֶשׁ לָנוּ. שׁוֹבָה אֵלֵינוּ בְּהִמּוֹן רַחֲמִיָּה, בְּגִלְל אָבוֹת [וְאִמָּהוֹת] שֶׁעָשׂוּ רְצוֹנָךְ. בְּנֵה בֵּיתְךָ בְּבִתּוּחָלָה, וְכוֹנֵן מְקַדְּשֶׁךָ עַל מְכוֹנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׂמִיחָנוּ בְּתַקּוּנוֹ, וְהָשִׁב כְּהִנִּים לְעִבּוּדְךָ, וְלוֹיִם לְשִׁירָם וְלִזְמָרָם, וְהָשִׁב יִשְׂרָאֵל לְגִוְיָהֶם. וְשֵׁם נִעְלָה וְנִרְאָה וְנִשְׁתַּחֲוָה לְפָנֶיךָ, בְּשָׁלֹשׁ פַּעַמִּי רְגֵלֵנוּ, כְּפָתוֹב בְּתוֹרָתְךָ: שְׁלֹשׁ פַּעַמִּים בְּשָׁנָה יִרְאָה כָּל־זְכוּרָךְ אֶת־פָּנֵי יְהוָה אֱלֹהֶיךָ, בְּמָקוֹם אֲשֶׁר יִבְחַר, בְּחַג הַמִּצּוֹת, וּבְחַג הַשְּׁבָעוֹת, וּבְחַג הַסֻּפּוֹת, וְלֹא יִרְאָה אֶת־פָּנֵי יְהוָה רֵיקָם. אִישׁ כַּמִּתְנֵת יָדוֹ, כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

וְהַשְׁיֵאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרִכַּת מוֹעֲדֶיךָ, לְחַיִּים וְלִשְׁלוֹם, לְשִׁמְחָה וּלְשִׁשׁוֹן, כְּאֲשֶׁר רְצִיתָ וְאִמַּרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], **[רְצֵה בְּמִנוּחָתֵנוּ]**, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שֶׁבַעֲנֵנוּ מִטּוֹבָךָ, וּשְׂמִיחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ **[בְּאַהֲבָה וּבְרִצּוֹן]** בְּשִׁמְחָה וּבְשִׁשׁוֹן **[שַׁבָּת וְ]** מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׁמְחוּ בְךָ יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ **[הַשַּׁבָּת וְ]** יִשְׂרָאֵל וְהַזְמִינִים.

רְצֵה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהָשִׁב אֶת־הָעִבּוּדָה לְדָבִיר בֵּיתְךָ, וּתְפִלָּתָם בְּאַהֲבָה תִקְבַּל בְּרִצּוֹן, וְתִהְיֶה לְרִצּוֹן תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ.

REBUILD YOUR TEMPLE בְּנֵה בֵּיתְךָ. The rebuilding of the Temple (here, literally “Your house” or “Your home”) has been viewed in a variety of ways. Some understand it quite literally as the reconstruction of the physical Temple that once stood in Jerusalem. Jewish mystics understood it to allude to the completion of a heavenly Temple, which was a mental rather than a physical space—an interior “structure” enabling the Divine to dwell within each of us. Some contemporaries view it as metaphor for the transformation of society as a whole into a “home” compatible with the presence of God. Indeed, in rabbinic literature the Temple is sometimes referred to as *beit ha-b'hirah* (literally, “the house of choosing”), based on the references to the future Temple in Deuteronomy as the place where God “will choose (*yivhar*)” for the divine name to dwell (Deuteronomy 14:23). Today the notion of rebuilding the Temple might focus our attention on our own choices, inviting us to be mindful that the choices we make inevitably shape or build our external and internal realities. In this view, our plea for the rebuilding of the Temple becomes a prayer that we ourselves contribute to creating an environment in which the Torah’s values can be fully embodied, an environment hospitable to God.

שְׁלֹשׁ פַּעַמִּים בְּשָׁנָה. Deuteronomy 16:16–17.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with "We thank You," below.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.
Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

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

Sixth B'rakhah: Gratitude for Life and Its Blessings

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

† 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.*

During the silent Amidah, we continue with Sim Shalom on page 354.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with מוֹדִים, below.

וְתַעַרְבַּ לְפָנֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבִקְרָבָן. אָנָּה רַחוּם, בְּרַחֲמֶיךָ הָרַבִּים הָשֵׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירָךְ, וְסֹדֶר הָעֲבוּדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה כִּימֵי עוֹלָם וּבְשָׁנִים קְדָמוֹנוֹת.
בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נֶעֱבֹד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינְתְּךָ לְצִיּוֹן.

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

† מוֹדִים אֲנַחְנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בִּידְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נִסֵּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוֹיֵנוּ לָךְ.

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

† מוֹדִים אֲנַחְנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאַלֹהֵי אֲבוֹתֵינוּ [וְאַמּוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשָׂר, יוֹצֵרָנוּ, יוֹצֵר בְּרָאשִׁית. בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוֹף גְּלוּתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלֵב שָׁלֵם, עַל שֶׁאֲנַחְנוּ מוֹדִים לָךְ. בְּרוּךְ אַתָּה יְהוָה, הַמְּרַחֵם אֶל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שִׁמְךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.
וְכָל הַחַיִּים יוֹדוּךָ סֶלָה, וְיִהְיֶה לָּנוּ אֶת־שִׁמְךָ בְּאַמֶּת,
הָאֵל יִשְׁוַעְתָּנוּ וְעִזָּרְתָּנוּ סֶלָה.
† בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שִׁמְךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

During the silent Amidah, continue with Shalom on page 354.

THE PRIESTLY BLESSING
בְּרַכַּת כֹּהֲנִים. In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE
שְׂאוֹתְךָ לְבִדְךָ בִּירְאָה נֶעֱבֹד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium, preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

EVER . . . IN EVERY GENERATION . . .
לְעוֹלָם וָעֶד. Eternity has an abstract, transcendent ring, but the notion of eternity expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT
שֶׁבְּכָל־יוֹם . . . שֶׁבְּכָל־עֵת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

The Blessing

At the time when the Holy One said to Aaron and his sons, “In this way you shall bless” (Numbers 6:23), Israel said before the Holy One, “Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, ‘Look forth from Your holy habitation, from heaven’ (Deuteronomy 26:15).” The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you [as well].” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

—NUMBERS RABBAH

Seventh B’rakhah: Prayer for Peace

THE PRIESTLY BLESSING

א

When the leader recites the Priestly Blessing:

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

May ADONAI bless and protect you.

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

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

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

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

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

The leader continues with Sim Shalom at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k’doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*

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

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

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.

א

When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְשַׁלֶּשֶׁת בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֶן וּבְנָיו, כְּהֲנִים, עִם קְדוּשָׁךְ, כְּאָמֹר:
יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם.
בְּנֵי יְהִי רָצוֹן.

The leader continues with שְׁלֹמֶם at the top of the next page.

ב

When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה הַמְשַׁלֶּשֶׁת,
בַּתּוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבֹדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֶן וּבְנָיו, כְּהֲנִים
Congregation:
עִם קְדוּשָׁךְ כְּאָמֹר.

Kohanim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֶן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ.
יֵשֶׁא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׁם לְךָ שָׁלוֹם.
אָמֵן.

Congregation:

אֲדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם.
יְהִי רָצוֹן שְׁתֵּשִׁים עֲלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* “to bless the people Israel with love.” They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (*Reuven Hammer, adapted*)

YOUR HOLY PEOPLE כְּאָמֹר קְדוּשָׁךְ. The prophet Isaiah refers to the people Israel this way (43:18).

THE PRIESTLY BLESSING בְּרַכַּת כְּהֲנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers “Amen” to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y’hi ratzon*, “So may it be God’s will,” instead of Amen.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God’s blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAHEM MENDEL
OF KOTZK

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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

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

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

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.

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.

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.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu

v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 343.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים, עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאֶחָד בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ, תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרְעָה, וּשְׂפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי נַפְשֵׁי תַדִּים, וְנַפְשֵׁי בָּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּךָ נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשָׁתְךָ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ. לִמְעַן יִחְלְצוֹן יִדְיָךְ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אֲמָרֵי פִי וְהִגִּינוּ לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל], וְאָמְרוּ אָמֵן.

ב

רְבוּנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשְּׁמִמָּה שְׂאִין לְפָנָיו עֲצָבוֹת, זַפְנֵי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשָׁת יוֹם טוֹב בְּשִׁמְחָה וְחִדּוּה. לְמַדְנִי לְהַפּוֹךְ יָגוֹן לְשִׁמְחָה, שֶׁהַתִּרְחָקוּת מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי, שֶׁתִּפְתַּח לִי שַׁעֲרֵי תוֹרָה, שַׁעֲרֵי חֶכְמָה, שַׁעֲרֵי אֱהָבָה וְאַחֲוָה, שְׁלוֹם וִרְעוּת.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יוֹשְׁבֵי תֵּבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 343.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם GRANT PEACE. Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

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 MAY THE WORDS. Psalm 19:15.

Musaf for Festivals: Poetic Offerings

Our Ancestors: An Interpretive Rendering

My God,
help me to reach into my
soul,
help me to find the words,
the words to accompany
me in a life
conscious of Your
presence.

Our ancestors found their
strength in faithfulness
to You;
facing the mystery of their
lives,
they found You speaking
through them.
As You walked with them,
walk with us,
walk with our children,
and our children's
children.

—All the interpretive renderings
of Musaf are by
ANDRÉ UNGAR,
and are adapted for this siddur

A transliteration of the opening b'rakhot of the Amidah may
be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign 𐤀 indicates the places to bow. The Amidah concludes on page 373.

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

First B'rakhah: Our Ancestors

With Patriarchs:

𐤀 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.

𐤀 Barukh atah ADONAI,
Shield of Abraham.

With Patriarchs and Matriarchs:

𐤀 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.

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

תפילת מוסף ליום טוב: החגים בפיוט

A transliteration of the opening b'rakhot of the Amidah may
be found on page 466.

On the first day of Pesah, the prayer for dew is recited (page 374).
On Sh'mini Atzeret, the prayer for rain is recited (page 374).
Many congregations recite these prayers following the recitation
of the silent Amidah.

The sign 𐤀 indicates the places to bow. The Amidah concludes on page 373.

[Leader: 𐤀 שם יהוה אקרא, הבו גִּדְל לַאֲלֹהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.]

With Patriarchs and Matriarchs:

𐤀 בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵי אֲבוֹת [וְאִמָּהוֹת],
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
𐤀 בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

With Patriarchs:

𐤀 בְּרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הַגָּדוֹל
הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵי אֲבוֹת,
וּמְבִיא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוֹ בְּאַהֲבָה.
מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
𐤀 בְּרוּךְ אַתָּה יְהוָה,
מֶגֶן אַבְרָהָם.

AMIDAH. The festival is
celebrated by the addition
of an extra Amidah, called
musaf, literally meaning
“addition.” As with every
Amidah, it consists of three
introductory and three
closing *b'rakhot*, but it is
distinguished by its middle
blessing, which centers on
the concerns of the day.
One opinion found in the
Talmud of the Land of
Israel (Berakhot 4:6) directs
that Musaf include new
prayers—that is, thoughts
and ideas not expressed
in Shāharit. Rabbi Yose
(late 3rd century, Babylo-
nia) then indicates that
mentioning the special
sacrifices of the day fulfills
this injunction; the text
of the received Musaf
(pages 343–354 above)
follows that opinion.
Many, though, may wish
to expand the expression
of something “new” and
so we have included here
a version of Musaf that
expresses the themes of the
festival in *piyyut*.

AS I PROCLAIM 𐤀 שם Deu-
teronomy 32:3. This is the
leader's call to the congre-
gation, signalling that the

Amidah is about to be recited aloud and that they should
respond by acknowledging God's name, answering *barukh
hu u-varukh sh'mo*, “blessed be God and blessed be God's
name,” when the name of God is mentioned in a blessing.

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

OUR ANCESTORS. The festival may poignantly remind us of
times spent with family, and we might have those memo-
ries especially in mind as we recite this blessing. Because
the festival can be so evocative of family and friends,
Yizkor, the memorial service for those who were close to
us and influenced us but who are now gone, is recited on
the concluding day of the festival.

*God's Saving Care:
An Interpretive
Rendering*

Teach us to care
as You care;
let us be healers and so
find healing,
as You once blessed us
with liberation, let us be
messengers of freedom
for others,
and let us care for the
living, as You care even
for the dead.

Second B'rakhah: God's Saving Care

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

*On Sh'mini Atzeret, after the announcement
for seasonal rain, and on Simḥat Torah, we add:*

You cause the wind to blow and the rain to fall,
[*On all other festivals, some add: You cause the dew to fall,*]

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

*M'khalkel ḥayim b'ḥesed,
m'ḥayeih meitim b'raḥamim rabim,
somekh noflim v'rofei ḥolim u-matir asurim,
u-m'kayem emunato lisheinei afar.
Mi khamokha ba-al g'vurot umi domeh lakh,
melekh meimit u-m'ḥayeh 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 358 with "Holy are You."

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

*On Sh'mini Atzeret, after the announcement
for seasonal rain, and on Simḥat Torah, we add:*

מְשִׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם,

[*On all other festivals, some add: מוֹרִיד הַטֶּל,*]

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים,
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים, וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישְׁנֵי עֶפֶר.
מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דוֹמָה לָךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.

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

When the Amidah is recited silently, continue on page 358 with אַתָּה קְדוֹשׁ.

GREAT IS YOUR SAV-
ING POWER רַב לְהוֹשִׁיעַ.
Throughout the Bible and
equally throughout the
liturgy, God's saving power
is quintessentially exempli-
fied in the exodus from
Egypt. That slaves could be
freed from the mightiest
empire of its time was a
demonstration of the mi-
raculous. Throughout time,
the exodus has served as a
paradigm for overcoming
oppressive human mastery.
In a metaphorical sense,
slavery is death—the death
of individual will—and
overcoming the shackles of
slavery is seen as giving life
to the dead.

Third B'rakhah: God's Holiness

THE KEDUSHAH

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

We revere and sanctify You on earth as Your name is sanctified in heaven, as Your prophet Isaiah described: Each cried out to the other:

“Holy, holy, holy is ADONAI 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.

God’s glory fills the universe. One angelic chorus asks, “Where is the place of God’s glory?” Another responds:

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

Barukh k’vod Adonai mimkomo.

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

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

Sh’mā yisrael, Adonai eloheinu, Adonai eḥad.

The Holy One is our God, our creator, our sovereign, our redeemer. Yet again, God will in mercy proclaim to us before all that lives: “I, ADONAI, am your God.”

Hu eloheinu, hu avinu, hu malkeinu, hu moshi-einu,

v’hu yashmi-einu b’raḥamav sheinit l’einei kol ḥai,

lihyot lakhem leilohim. Ani Adonai eloheikhem.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

Majesty, our majesty, ADONAI, our master: how majestic is Your name throughout the world! ADONAI shall be acknowledged sovereign of all the earth. On that day ADONAI shall be one, and the name of God, one.

As the psalmist sang:

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

Yimlokh Adonai l’olam, elohayikh tziyon l’dor vador, hal’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.

L’dor vador nagid godlekha, u-l’netzah n’tzahim k’dushatka nakdish, v’shivḥakha eloheinu mipinu lo yamush l’olam va·ed, ki El melek gadol v’kadosh atah.

Barukh atah ADONAI, the Holy God.

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

The Kedushah is recited only when the Amidah is said aloud with the congregation. It is recited while standing.

נְעֲרִיצְךָ וְנִקְדִּישְׁךָ בְּסוּד שִׁיחַ שְׂרָפֵי קֹדֶשׁ הַמִּקְדָּשִׁים
שִׁמְךָ בְּקֹדֶשׁ, בְּכָתוּב עַל יַד נְבִיאָךְ, וְקָרָא זֶה אֶל זֶה וְאָמַר:

קְדוֹשׁ, קְדוֹשׁ, קְדוֹשׁ יְהוָה צְבָאוֹת,
מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ.

כְּבוֹדוֹ מְלֵא עוֹלָם, מְשֻׁרְתֵּי שׁוּאִלִים זֶה לָזֶה,

אֵיִה מְקוֹם כְּבוֹדוֹ, לְעַמְתָּם בְּרוּךְ יֹאמְרוּ:

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ.

מִמְּקוֹמוֹ הוּא יִפֹּן בְּרַחֲמִים, וְיַחֵן עִם הַמִּיחֲדִים שְׁמוֹ עֶרֶב

וּבֹקֶר בְּכָל־יּוֹם תָּמִיד, פְּעַמִּים בְּאַהֲבָה שְׁמַע אוֹמְרִים:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד.

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ, הוּא מְלַכְנוּ, הוּא מוֹשִׁיעֵנוּ,

וְהוּא יִשְׁמִיעֵנוּ בְּרַחֲמֵי שְׁנֵית לְעֵינֵי כָּל־חַי,

לְהִיּוֹת לָכֶם לֵאלֹהִים.

אֲנִי יְהוָה אֱלֹהֵיכֶם.

The following paragraph is omitted on Shabbat Ḥol Ha-mo·ed:

אֲדִיר אֲדִירְנוּ יְהוָה אֲדוֹנֵנוּ,

מָה אֲדִיר שִׁמְךָ בְּכָל־הָאָרֶץ.

וְהִיא יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ,

בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשִׁמוֹ אֶחָד.

וּבְדַבְּרֵי קֹדֶשׁךָ בְּתוֹב לֵאמֹר:

יְמֶלֶךְ יְהוָה לְעוֹלָם, אֱלֹהֶיךָ צִיּוֹן לְדֹר וְדֹר, הִלְלוָּּהּ.

לְדֹר וְדֹר נִגִּיד גְּדֻלָּהּ, וּלְנִצָּח נִצָּחִים קֹדֶשְׁתֶּךָ נִקְדִּישׁ,

וְשִׁבְחֶךָ אֱלֹהֵינוּ מִפִּינוּ לֹא יִמוּשׁ לְעוֹלָם וָעֶד,

כִּי אֵל מֶלֶךְ גָּדוֹל וְקְדוֹשׁ אַתָּה.

בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקְדוֹשׁ.

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

the march through the desert is a template for our own existence, as we struggle to achieve our own freedom and our revelation. It is also a pre-figuration of the time of redemption, a time of freedom for all, and a time when justice and truth will reign throughout existence.

THE KEDUSHAH. In reciting the Kedushah, the angels’ song, we too become an angelic chorus. It is as if, in this moment, heaven and earth have become as one. Therefore, the tradition recommends that we stand with feet together while reciting the Kedushah—in imitation of angels (Ezekiel 1:7).

The Kedushah of Musaf includes prophetic visions of the angelic chorus, as found in Isaiah 6:3 and Ezekiel 3:12; the people Israel’s declaration of faith as articulated in the Sh’mā, Deuteronomy 6:4; and expressions of God’s sovereignty, taken from Numbers 15:41, Zechariah 14:9, and Psalm 146:10.

EACH CRIED OUT TO THE OTHER זֶה אֶל זֶה. The Hebrew *kara*, “cried” or “called,” evokes one of the Torah’s names for the three festivals: *mikra·ei kodesh*, days that are “called holy,” which might be translated as “days when we are called to holiness.” We might think of these days as divine messengers, summoning us to gather, calling us to aspire to a greater level of holiness. Reciting the Kedushah together at this moment of the festival service is our response to their call.

YET AGAIN שְׁנִית. Literally, “a second time.” The first time was the exodus from Egypt. The biblical story of the liberation from Egypt, the revelation at Sinai, and

God's Holiness:

An Interpretive Rendering

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

The Celebration of the Festival:

An Interpretive Rendering

Out of all humanity You chose us, You loved us, You found pleasure in us. Out of all peoples, through Your law, You uplifted us, You consecrated us, You drew us near to serve You, and You shared with us Your great and holy name. Lovingly, *Adonai Eloheinu*, You gave us [Shabbatot for rest,] festivals for joy, feasts and holy days for delight,

this Festival of Matzot, season of our liberation, this Festival of Shavuot, season of *Matan Torah*, this Festival of Sukkot, season of our rejoicing, this Festival of Sh'mini Atzeret, season of our rejoicing,

a sacred gathering, commemorating our exodus from Egypt.

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

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

Fourth B'rakhah: The Celebration of the Festival

You have chosen us among all peoples, loving us, wanting us. You have distinguished us among all nations, making us holy through Your commandments, drawing us close to Your service, and calling us by Your great and holy name. Lovingly, You have bestowed on us, ADONAI our God, [Shabbat for rest,] festivals for joy, holidays and occasions to delight in, among them this [Shabbat and this]

On Pesah:

Festival of Matzot, season of our liberation,

On Shavuot:

Festival of Shavuot, season of the giving of our Torah,

On Sukkot:

Festival of Sukkot, season of our rejoicing,

On Sh'mini Atzeret and Simhat Torah:

Festival of Sh'mini Atzeret, season of our rejoicing,

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

Our God and God of our ancestors, may You be pleased with the gifts of our hearts, the words on our lips, our songs and our meditations; may You lovingly accept them as proper offerings. May they fulfill Your commandment to us in Your Torah: “Do not appear before Me empty-handed, but each person offer up a gift according to the blessings that ADONAI your God has bestowed on you.”

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

אתה קדוש וְשִׁמְךָ קָדוֹשׁ,
וְקִדּוּשִׁים בְּכָל־יוֹם יְהִלְלוּךָ סֵלָה.
בְּרוּךְ אַתָּה יְהוָה, הָאֵל הַקָּדוֹשׁ.

אתה בְּחַרְתָּנוּ מִכָּל־הָעַמִּים,
אֶהְבֶּתְ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרִמַּמְתָּנוּ מִכָּל־הַלְשׁוֹנוֹת,
וְקִדְשִׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקִרְבָּתָנוּ מִלִּפְנֵי לַעֲבוּדָתְךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קִרְאָתָּ.

וּתְתַן־לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה
[שְׁבֻתוֹת לְמִנּוּחָהּ ו] מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וְזִמְנִים לְשִׁשּׁוֹן, אֶת־יוֹם [הַשְּׁבֻת הַזֶּה וְאֶת־יוֹם]

On Pesah:

חג הַמִּצּוֹת הַזֶּה, זִמַּן חֲרוּתָנוּ,

On Shavuot:

חג הַשְּׂבָעוֹת הַזֶּה, זִמַּן מַתַּן תּוֹרָתָנוּ,

On Sukkot:

חג הַסֻּכּוֹת הַזֶּה, זִמַּן שִׂמְחָתָנוּ,

On Sh'mini Atzeret and Simhat Torah:

הַשְּׂמִינִי, חג הָעֲצָרֶת הַזֶּה, זִמַּן שִׂמְחָתָנוּ,

[בְּאַהֲבָה] מְקַרָּא קָדֵשׁ, זָכַר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
קָבַל בְּרַחֲמִים וּבְרָצוֹן אֶת־מִתְּנַת לִבֵּנוּ,
אֶת־שִׁיחַ שְׁפָתוֹתֵינוּ, שִׁירָנוּ וְלַחֲשָׁנוּ,
בְּקֶרֶךְ רְצוֹי לְפָנֶיךָ,

כְּמוֹ שְׂכֻתְכֶּם עָלֵינוּ בְּתוֹרָתְךָ:

וְלֹא יֵרָאֶה אֶת־פָּנֵי יְהוָה רִיקָם, אִישׁ כְּמִתְּנַת יָדוֹ
בְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן לָךְ.

YOU HAVE CHOSEN US

אַתָּה בְּחַרְתָּנוּ. The middle *b'rakhah* of the Amidah is called *k'dushat hayom*, the expression of the holiness of the day. The content of this *b'rakhah* is not prescribed in the early rabbinic sources. The first part of this liturgy centers on the gift that the cycle of festivals represents. The second part begins with themes appropriate to each of the individual festivals, and ends with visions of the ultimate redemption.

וְלֹא יֵרָאֶה. Deuteronomy 16:16–17.

INTRODUCTORY HYMN

Where can I find You, ADONAI?—
Your place is high and hidden.
But where would I not find You?—
Your glory fills the world!

Yah ana emtza-akha? M'kom'kha na-aleh v'ne-elam.

V'ana lo emtza-akha? K'vod'kha malei olam.

You created the world's expanse, yet dwell in the human heart.
You are the stronghold of the distant and the redoubt of those
close by.

You are enthroned in the Temple, but dwell in the heavens.
Praised by Your hosts, though far above praise,
the heavens can not contain You, yet hallowed halls do.

As You ascend above human beings to Your throne on high,
You are closer than their own bodies and breath.
And their speech testifies: none but You made them.
Who may not be awed by You? Your dominion is their yoke.
Yet who might call to You, and You not provide?

I longed to be near You, I called You sincerely,
went out to seek You, and found You seeking me!
I saw Your wondrous creation as Your temple.
So can anyone say: I have not seen You?—
For the stars and the heavens
resound with Your glory, though no voice is heard.

Yet, can God dwell within human beings?
And how can thinkers formed from dust imagine You?
But You, Holy One, are enthroned on their praises!
The angels above us at the edges of the universe
acknowledge Your wonders. Your throne is higher still.
And You uphold them all.

On Pesah, continue on page 360, 361, or 362.

On Shavuot, continue on page 363 or 365.

On Sukkot, continue on page 366 or 367.

On Sh'mini Atzeret and Simhat Torah, continue on page 368.

יְהִי אֲנִי אֶמְצֶאֲךָ? מִקוֹמְךָ נֵעְלָה וְנֵעַלָם.
וְאֲנִי לֹא אֶמְצֶאֲךָ? בְּבוֹדְךָ מְלֵא עוֹלָם.

הַנִּמְצָא בְּקִרְבִּים אֶפְסִי אֶרֶץ הַקִּים,
הַמְשֻׁנֵּב לְקִרְוִים הַמְבֹטָח לְרַחוּקִים,
אַתָּה יוֹשֵׁב בְּרוּבִים, אַתָּה שׁוֹכֵן שְׁחָקִים.
תִּתְהַלֵּל בְּצִבְאָךָ, וְאַתָּה עַל רֹאשׁ מְהַלְלִים.
גִּלְגַּל לֹא יִשְׁאַף אֵף בִּי חֲדָרֵי אוֹלָם.

וּבְהִנְשֵׂאֲךָ עֲלֵיהֶם עַל כֹּס נִשְׂא וְרֹם,
אַתָּה קְרוֹב אֲלֵיהֶם מְרוֹחֶם וּמִבְשָׁרָם.
פִּיָּהֶם יַעֲיִד בָּהֶם כִּי אֵין בְּלִתֶּךָ יוֹצֵרָם.
מִי זֶה לֹא יִירָאֲךָ? — וְעַל מַלְכוּתְךָ עֲלֵם.
אוּ מִי לֹא יִקְרָאֲךָ? — וְאַתָּה נוֹתֵן אֶכְלָם.

דִּרְשֵׁתִי קִרְבְּתְךָ בְּכָל־לִבִּי קִרְאִתִּיךָ,
וּבִצְאָתִי לְקִרְאִתְךָ לְקִרְאִתִּי מִצְאָתִיךָ,
וּבְפִלְאֵי גְבוּרָתְךָ בְּקֹדֶשׁ חֲזִיתִיךָ.
מִי יֹאמֶר לֹא רָאֲךָ? הֵן שְׁמִים וְחֵילִם
יְגִידוּ מוֹרָאֲךָ בְּלִי נִשְׁמַע קוֹלָם.

הָאֱמָנָם כִּי יֵשֵׁב אֱלֹהִים אֶת־הָאָדָם?
וְיִמָּה יִחְשֹׁב כָּל־חֹשֶׁב אֲשֶׁר בְּעַפְרֵי יְסוּדָם?
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹתָם וּכְבוֹדָם.
חַיּוֹת יוֹדוּ פִּלְאָךָ הָעוֹמְדוֹת בְּרוֹם עוֹלָם.
עַל רֹאשֵׁיהֶם כֹּסֶאֶךָ, וְאַתָּה נוֹשֵׂא כָלָם.

On Pesah, continue on page 360, 361, or 362.

On Shavuot, continue on page 363 or 365.

On Sukkot, continue on page 366 or 367.

On Sh'mini Atzeret and Simhat Torah, continue on page 368.

YAH ANAH EMTZA-AKHA ("Where can I find you, Adonai"), was written by Yehudah Halevi (1075–1141, Spain) and the first letters of each stanza—including the acrostic—spell out *Yehudah*. The poem captures the ability of religious language to contain within itself theological tensions. God is both present to us and beyond our understanding. Our souls are a part of God, yet God is other than us. Halevi relishes these paradoxes and understands them to be critical to our religious life.

Pesah

No, the exodus did not destroy evil in the world. What it did was set up an alternative conception of life. Were it not for the exodus, those humans would have reconciled themselves to the evils that exist in the world. The exodus re-establishes the dream of perfection and thereby creates the tension that must exist until reality is redeemed. This orienting event has not yet become our permanent reality, neither for Jews nor for the whole world. But it points the way to the end goal toward which all life and history must go. Every generation must come to grips with its own reality: it is something to be lived in, and also to be challenged and overcome.

—IRVING GREENBERG

ON PESAH

The following may be recited on the first days of Pesah.

ON PESAH they delighted in the light that illumined their lives:
“For all Israel had light”—

That was the Pesah celebrated in Egypt: *Pesah mitzrayim*.

ON PESAH may we be blessed once again with this light:
“Rise up and glow, for Your light has dawned”—

This shall be the Pesah of the days to come: *Pesah le-atid*.

ON PESAH the redeemed praised the Divine in song:
“God saved them on that day”—

That was the Pesah celebrated in Egypt: *Pesah mitzrayim*.

ON PESAH the Singular One shall quickly bring our redemption:
“ADONAI our sovereign shall redeem us”—

This shall be the Pesah of the days to come: *Pesah le-atid*.

ON PESAH the Pure One made them great with divine humility:
“ADONAI marched in front of them”—

That was the Pesah celebrated in Egypt: *Pesah mitzrayim*.

ON PESAH the prophecies envisioning Me shall be fulfilled:
“For ADONAI goes before you”—

This shall be the Pesah of the days to come: *Pesah le-atid*.

ON PESAH they sang a song of thanksgiving:
“Yah is my strength and song”—

That was the Pesah celebrated in Egypt: *Pesah mitzrayim*.

ON PESAH I shall play music to a choral song:
“For Yah, ADONAI, is my strength and song”—

This shall be the Pesah of the days to come: *Pesah le-atid*.

ON PESAH even sucklings drummed in praise of the One God:
“This is my God, whom I would glorify”—

That was the Pesah celebrated in Egypt: *Pesah mitzrayim*.

ON PESAH thus shall the cherished say:
“Behold: this is our God”—

This shall be the Pesah of the days to come: *Pesah le-atid*.

Continue on page 369.

לְפֶסַח

The following may be recited on the first days of Pesah.

פֶּסַח אֲשֶׁרוּ בְּאוֹר הַחַיִּים לְאוֹר
וּלְכָל-בְּנֵי יִשְׂרָאֵל הָיָה אוֹר. פֶּסַח מִצְרַיִם.

פֶּסַח בָּאוֹת זֶה עוֹד לְהִתְבָּרֵךְ
קוֹמֵי אוֹרֵי כִּי בָּא אוֹרְךָ. פֶּסַח לְעֵתִיד.

פֶּסַח גְּאוּלִּים אִזּוּ הִלְלוּהוּ
וַיִּשְׁעַע יְהוָה בַּיּוֹם הַהוּא. פֶּסַח מִצְרַיִם.

פֶּסַח דְּגוּל יְחִישׁ יִשְׁעֵנּוּ
יְהוָה מִלְּפָנָיו הוּא יוֹשִׁיעֵנּוּ. פֶּסַח לְעֵתִיד.

פֶּסַח טְהוֹר עֲנֻתוֹ הִרְבֵּה עָלֵיהֶם
וַיְהוֶה הוֹלֵךְ לִפְנֵיהֶם. פֶּסַח מִצְרַיִם.

פֶּסַח יַעִיר נָאֻם חַיּוֹנִי
כִּי הוֹלֵךְ לִפְנֵיהֶם יְהוָה. פֶּסַח לְעֵתִיד.

פֶּסַח מְנַעַם שִׁיר הוֹדִיָּה
עָזִי וְזִמְרַת יְהוָה. פֶּסַח מִצְרַיִם.

פֶּסַח נִגֵּן שִׁיר הַמוֹנִי
כִּי עָזִי וְזִמְרַת יְהוָה. פֶּסַח לְעֵתִיד.

פֶּסַח תּוֹכְפוּ יוֹנְקִים לִיחֲדָהוּ
זֶה אֵלֵי וְאַנְהוּ. פֶּסַח מִצְרַיִם.

פֶּסַח יְקָרִים יֹאמְרוּ כְּזֶה
הִנֵּה אֱלֹהֵינוּ זֶה. פֶּסַח לְעֵתִיד.

Continue on page 369.

or the later Writings regarding the promise of the time to come. Part of the originality of the poem is that the poet finds a prophetic verse or a verse from the Writings for each stanza: “For all Israel had light,” Exodus 10:23; “Rise up and glow,” Isaiah 60:1; “God saved them,” Exodus 14:30; “Adonai our sovereign,” Isaiah 33:22; “Adonai marched in front of them,” Exodus 13:21; “For Adonai goes before you,” from Isaiah 52:12; “Yah is my strength and song,” Exodus 15:2; “For Yah, Adonai, is my strength and song,” Isaiah 12:2; “This is my God, whom I would glorify,” Exodus 15:2; and “Behold: this is our God,” from Isaiah 25:9. The original poem is a complete acrostic; only selected verses are reproduced here.

HUMILITY עֲנֻתוֹ. God is not seen here as a monarch enthroned on high, but rather as walking with the people.

MARCHED IN FRONT OF THEM הוֹלֵךְ לִפְנֵיהֶם. Exodus 13:21: “and God went before them by day and by night” on the way to the Sea.

FOR YAH, ADONAI, IS MY STRENGTH AND SONG יְהוָה עָזִי וְזִמְרַת יְהוָה. Isaiah 12:2. Jewish mystics emphasized that God’s name was incomplete till the end of the days. Accordingly, the poet notes that the verse in Exodus (15:2) offers the two-letter name of God, *yod-hei* (Yah), but Isaiah, in talking about the future, quotes the same words and also offers the four-letter name of God, *yod-hei-vav-hei* (pronounced as “Adonai”).

THIS PIYYUT FOR PESAH was written by Yekutiel bar Yosef (little is known about him; the style of the *piyyut* is Ashkenazic, perhaps 11th or 12th century). The originality of the poem rests in its looking back toward the exodus from Egypt and forward to the time of ultimate redemption heralded by exodus. The Babylonian Talmud distinguishes between *Pesah Mitzrayim*, the Passover observed in the land of Egypt, and *Pesah Dorot*, the Passover observed by subsequent generations (Pesahim 96a). The poet adds a new dimension by talking of *Pesah Le-atid*, the Passover of the days to come. While the precise phrase *Pesah Le-atid* does not appear in rabbinic literature, throughout the generations Pesah was not only a commemoration of a historical event but a signal of a future redeemed world. The poet elaborates his theme with a poetic device in which the second line of each stanza relating the exodus from Egypt quotes a verse from the Torah, and the second line of each stanza referring to the future redemption quotes a verse from the Prophets

From the Song of Songs

אֶל גִּנַּת אֶגֶז יֵרְדֹהִי
לִרְאוֹת בְּאֵבֵי הַנָּחַל
לִרְאוֹת הַפְּרִיחָה הַגִּפֹּן
הַבָּצוּ הָרַמְנִים.

I went down to the nut grove
to see the budding of the
vale;
to see if the vines had blossomed,
if the pomegranates were in bloom.

El ginat egoz yaradti
lirot b'ibei ha-nahal,
lirot ha-farḥah ha-gefen
heineitzu ha-rimonim.

—SONG OF SONGS 6:11

הַיּוֹשֶׁבֶת בִּגְנִים הַבָּרִים
מִקְשִׁיבִים לְקוֹלָהּ
הַשְּׁמִיעִינִי. בְּרַח דּוֹדִי
וּדְמָה לָהּ לְצִבִּי אוֹ לְעֶפֶר
הָאֵילִים עַל הָרִי בְשָׁמִים.

Let us go into the open;
let us lie among the bushes
of henna.
We shall awake and go to the
vineyard
to see if the vine has flowered,
if the blossoms have opened,
if the pomegranates are in bloom.

Ha-yoshevet ba-ganim
ḥaveirim makshivim l'koleikh
hashmi-ini. B'rah dodi
u-d'meh l'kha litzvi o l'ofar
ha-ayalim al harei v'samim.

—SONG OF SONGS 8:13-14

The following may be recited on the intermediate days of Pesah.

*Crocus and lavender have sprouted in my garden.
Thistles have wilted and withered.*

On the banks of brooks

the myrtle has blossomed and bloomed.

Neird v'kharkom tzatz b'gani—
kim'shon yimal v'kamal,
va-alei yivlei n'halim
ha-hadas henetz v'gamal.

All the trees of paradise have changed from
their widows' garb and budded.

Friends are glad and gay to see them in their splendid robes.

Dove and swallow, on their watch, open their beaks and coo.

There they praise my maker's might,

one in laughter, one in song;

on the willows and in the shadows, chirping songs and praise.

The bed of roses too puts on a splendid dress of red;

on the pomegranate's bough
are veils of linen, white and crimson.

Lovers take delight in it.

Dreamers and wakers both rejoice.

Crocus and lavender . . .

When the north wind blows up, flowers will drip with dew—

dew, rewarding toil and work,

dew, banishing thoughts of lack and hardship.

From the east the sun's light comes to my sight and shines.

From Eden's trees, in my garden

a fresh shoot blossoms, firmly rooted.

I hear it calling in my ear:

“Yishai's bud has blossomed, flowered!”

My lover has seen my suffering,

took pity on his home, and spared it.

Freedom and redemption have come

to hope's prisoner, now redeemed.

Crocus and lavender . . .

Continue on page 369.

The following may be recited on the intermediate days of Pesah.

נֶרְדַּ וְכַרְכֶּם צִץ בְּגַנִּי—

קִמְשׁוֹן יִמַּל וְקַמַּל,

וְעֵלֵי יִבְלֵי נְחָלִים

הַהֲדַס הַגִּץ וְגַמַּל.

חֲלָפוּ סוֹת אֲלֻמָּנוֹתַם כָּל-עֵצֵי עֵדֶן וְצִצּוּ,

מִהֲדָר זֵיו מִחֲלָצוֹתֵם עָלְזוּ דּוֹדִים וְעָלְצוּ,

תּוֹר וְסִיס עַל מִשְׁמְרוֹתֵם פָּעְרוּ פִּיהֶם וּפָצּוּ.

שֵׁם יִתְּנוּ עַז לְקוֹנֵי זֶה בְּמִצְהָל, זֶה בְּצִלְצָל,

עַל עֲרָבִים בֵּין צִלְלִים צִפְצְפוּ שִׁירִים וּמִהָלָל.

וְעֲרוּגַת הַיֹּרְדִּים תַּעֲטֶה הוֹד סוֹת מְאָדָּם,

עַל סַעֲיִף רִמּוֹן רְדִידִים שֵׁשׁ וּבַד לָבָן אֲדַמָּם,

בּוֹ יִגִּילוּן אֹז יְדִידִים יַעֲלֶז בּוֹ עַר וְנִרְדָּם.

נֶרְדַּ וְכַרְכֶּם . . .

בַּעֲלוֹת רוּחַ צְפוֹנִי הַבְּשָׁמִים יִזְלוּ טַל,

טַל לְהַרְגִיעַ עַמְלִים, טַל יִשְׁנַח רִישׁ וְעַמָּל.

מִפָּאֵת מְזֹרַח לְעִינֵי בָּא מְאוֹר שִׁמְשֵׁי וְזֹרַח,

מַעֲצִי עֵדֶן בְּגַנִּי צִץ שְׁתִּיל רַעֲנָן פְּאֻזְרָח,

אֲשַׁמְעָה קוֹרָא בְּאֻזְנִי: צִיץ לִישִׁי צִץ וּפָרַח!

אוֹהֲבִי רָאָה בְּעִינִי—עַל מְעוֹנוֹ חָס וְחִמָּל,

בָּא דְרוֹר וְזִמְן גְּאוּלִּים אֶל אֲסִיר תִּקְוָה וְנִגְאָל.

נֶרְדַּ וְכַרְכֶּם . . .

Continue on page 369.

CROCUS AND LAVENDER

נֶרְדַּ וְכַרְכֶּם. Song of Songs 4:14. Pesah celebrates the spring season. On the first day of Pesah, the Musaf service marks the end of the rainy season in the Land of Israel: after the winter rains, everything is flowering. Nahum, the North African author of this *piyyut* (13th century?), of whom little is known, celebrates this springtime and ends his poem with references to dew, prayed for on the first day of Pesah, and also of the freedom achieved on Pesah. The translation is by Raymond Scheindlin.

YISHAI יִשִּׁי. David is the son of Jesse (Yishai, in Hebrew) and so this line references the Messiah, frequently called *ben Yishai*, “the scion of the house of David.”

THIS SONG TO ADONAI הַשִּׁירָה הַזֹּאת לַיהוָה. Exodus 15:1.

OFFER JOYOUS PRAISE, SERVANTS OF ADONAI הִלְלוּ אֲדָמוֹתֵי יְהוָה. Psalm 113:1.

ACCEPT THE OFFERING OF MY LIPS יִהְיֶה פִּי רֹצֵה יְהוָה. Psalm 119:108.

TO SEE YOUR BEAUTY, ADONAI לִחְזוֹת בְּנֹעַם יְהוָה. Psalm 27:4.

*The following may be recited on the last days of Pesah.
Some may wish to recite Yom Layabashah on page 410.*

I will sing a new song and sanctify God's name amidst
the congregation of Ariel. Then Moses and the people Israel
will sing this song to ADONAI.

I shall chant joyfully, lovingly, and delightedly,
praise and glorify God—*halleluyah*;
offer joyous praise, servants of ADONAI!

I shall call to God and ask that I be saved from all troubles
and God shall be our protector—accept the offering of my lips!

Send Your anointed to us, quickly may he come,
bringing us to our land, to see Your beauty, ADONAI.

*Shir hadash ashir v'shem El akdich ba-adat ariel,
as yashir moshe v'yisrael ha-shirah hazot ladonai.*

*Va-aranen lo b'rov gilah u-v'rov hedvah v'tzoholah,
shevah u-t'hilah hal'luyah hal'lu avdei Adonai.*

*Ani leilohim ekra tatzileinu mikol tzarah,
v'hu lanu ezrah nidvot pi r'tzeih Adonai.*

*Lanu yishlah m'shiheinu bimheirah yavo eileinu,
v'ya-aleinu l'artzeinu la-hazot b'no-am Adonai.*

Continue on page 369.

*The following may be recited on the last days of Pesah.
Some may wish to recite Yom Layabashah on page 410.*

שִׁיר חֲדָשׁ אֲשִׁיר וְשֵׁם אֵל אֶקְדִּישׁ בְּעֵדַת אֲרִיאֵל,
אֲזוּ יִשְׁרֵי מֹשֶׁה וְיִשְׂרָאֵל הַשִּׁירָה הַזֹּאת לַיהוָה.

וְאֶרְנֶן לוֹ בְּרוֹב גִּילָה וְכָרוֹב חֲדוּה וְצָהֳלָה,
שִׁבַּח וּתְהִלָּה הַלְלוּיָהּ הַלְלוּ עַבְדֵי יְהוָה.

אֲנִי לְאֱלֹהִים אֶקְרָא וְהוּא יְהִיָּה לָנוּ עֲזָרָה
תַּצִּילֵנוּ מִכָּל-צָרָה, נְדָבוֹת פִּי רְצֵה יְהוָה.

לָנוּ יִשְׁלַח מְשִׁיחָנוּ וְיַעֲלֵנוּ לְאַרְצֵנוּ
בְּמַהֲרָה יָבֹא אֵלֵינוּ, לְחַזוֹת בְּנֹעַם יְהוָה.

Continue on page 369.

I WILL SING A NEW SONG
שִׁיר חֲדָשׁ אֲשִׁיר. A short
poem of unknown author-
ship sung by the Jews of
Persia and India on Pesah
and on Shabbat Shirah, the
Shabbat when the Song at
the Sea is sung. The ending
of each stanza quotes a
biblical verse.

ARIEL אֲרִיאֵל. A biblical
term meaning a place of
strength, sometimes refer-
ring to Jerusalem (Isaiah
29:1).

THIS SONG TO ADONAI
הַשִּׁירָה הַזֹּאת לַיהוָה. Exodus
15:1.

**OFFER JOYOUS PRAISE,
SERVANTS OF ADONAI**
הַלְלוּ עַבְדֵי יְהוָה. Psalm 113:1.

**ACCEPT THE OFFERING OF
MY LIPS** יְהוָה יִרְצֵה יְהוָה. Psalm 119:108.

**TO SEE YOUR BEAUTY,
ADONAI** יְהוָה יִבְרַח יְהוָה. Psalm 27:4.

*The Celebration
of the Festival:
An Interpretive
Rendering*

May this festival time fill us with joy and gladness. Allow us to appreciate the special gifts each season of the year offers. May we be filled with Your blessing, God of blessing, and may we delight in this festival and delight in You.

On Shabbat we add:

Those who observe Shabbat and call it a delight shall rejoice in Your sovereignty. The people who sanctify the seventh day shall all be fulfilled and shall delight in Your abundant goodness. You have loved the seventh day and sanctified it, calling it the most beloved of days, a reminder of the act of creation.

Avinu Malkeinu, speedily manifest the glory of Your dominion, revealing to all humanity that You are our sovereign. Welcome back our dispersed from among the nations, and gather those scattered to the ends of the earth.

*v'kareiv p'zureinu mibein ha-goyim,
u-n'futzoteinu kaneis mi-yark'tei aretz*

Bring us exultantly to Zion, Your city,
and with everlasting joy to Jerusalem, Your sanctuary.

May it be Your will, ADONAI our God and God of our ancestors, that the Temple be rebuilt soon in our day, as Your prophets promised:

“And it shall come to pass, in the end of days, that the house of ADONAI will be firmly established at the top of the mountain, raised high above all other hills. All peoples shall flow toward it, and nations shall say, ‘Let us go up to the mountain of ADONAI, to the house of the God of Jacob; and we shall learn from God’s ways and walk in God’s paths.’ For instruction shall go forth from Zion and the word of ADONAI from Jerusalem. God will provide proper judgment among nations and admonish many peoples. They shall beat their swords into plowshares and their spears into pruning-hooks. Nation shall not take up sword against nation, neither shall they learn war anymore.”

Lo yisa goy el goy herev v'lo yilm'du od milhamah.

On Shabbat we add:

יְשַׁמְחוּ בְּמַלְכוּתְךָ שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֲנֵג,
עִם מְקַדְּשֵׁי שַׁבְּעֵי, כָּלֶם יִשְׁפְּעוּ וְיִתְעַנְּגוּ מִטּוֹבָךְ,
וְהַשְׁבִּיעֵי רָצִיתָ בּוֹ וְקִדְּשָׁתוּ, חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ,
זָכַר לְמַעֲשֵׂה בְּרֵאשִׁית.

אָבִינוּ מִלְכֵּנוּ, גִּלָּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מִהֲרָה,
וְהוֹפַע וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וְנַפְּזוֹתֵינוּ בְּנֶס מִיִּרְפָּתִי אֶרֶץ.
וְהִבֵּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם בֵּית מְקַדְּשְׁךָ בְּשִׂמְחַת עוֹלָם.

יְהִי רָצוֹן מִלְפָּנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
[וְאִמּוֹתֵינוּ], שְׂיִבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ,
כְּפִי שְׁהִבְטַחְתָּנוּ עַל יְדֵי נְבִיאָךְ, כְּפָתוּב:
וְהָיָה בְּאַחֲרִית הַיָּמִים,
נִכּוֹן יִהְיֶה הָרַר בֵּית יְהוָה בְּרֹאשׁ הַהָרִים וְנִשָּׂא מִגְבָּעוֹת,
וְנִהְיוּ אֵלָיו כָּל־הַגּוֹיִם.
וְהָלְכוּ עַמִּים רַבִּים וְאָמְרוּ,
לָכּוּ וְנַעֲלֶה אֶל הָרַר יְהוָה,
אֶל בֵּית אֱלֹהֵי יַעֲקֹב,
וְיִרְנוּ מִדְּרָכָיו וְנִלְכֶּה בְּאַרְחֹתָיו.
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדִבַּר יְהוָה מִירוּשָׁלַיִם.
וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים,
וְכִתְּתוּ חֲרֻבוֹתֵם לְאַתִּים וְחֲנִיתוֹתֵיהֶם לְמִזְמֹרוֹת,
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה.

**CALLING IT THE MOST
BELOVED OF DAYS** חֲמִדַּת יָמִים אוֹתוֹ קָרָאתָ. This exact phrase is not found in biblical or rabbinic literature, but there are numerous references to Shabbat having a special relationship with God, beginning with the passage in Genesis where God rests on this day.

MAY IT BE YOUR WILL יְהִי רָצוֹן מִלְפָּנֶיךָ. A slightly different version of this prayer was published in *Siddur Va'ani Tefillati*, the prayerbook of the Israeli Masorti Movement, and an amended version appears here. It substitutes for the traditional prayer, which speaks of the exile, our inability to perform the Temple sacrifices, and the hope of return. This alternative prayer acknowledges the new condition of the Jewish people having returned to the Land of Israel and it includes the prophetic hope that Israel may become a land of peace and justice and a signpost of world peace.

**AND IT SHALL COME TO
PASS IN THE END OF DAYS** וְהָיָה בְּאַחֲרִית הַיָּמִים. Isaiah 2:2–4. In this vision, the redemption of the Jewish people is seen as an integral element of universal redemption. The messianic assertion of this Musaf service is that the joy and fulfillment experienced on the festival will extend to all. Isaiah’s vision of universal peace has become the dream of a world community, and it is inscribed as the watchword of the United Nations.

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 helkeinu b'toratekha, sabeinu mi-tuvekha v'samheinu bishuatekha, v'taher 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.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

May our prayers be pleasing to You, as were the burnt offerings and sacrifices in the holy Temple in Jerusalem. We entreat You, Compassionate God, restore Your presence to Zion, Your city, and the proper worship to Jerusalem. May our eyes behold Your merciful return to Zion so that we may worship there as in days of old.

Barukh atah ADONAI, for You alone shall we worship in awe.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

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

וְהַשִּׂיֵּאֵנוּ יְהוָה אֱלֹהֵינוּ אֶת בְּרַפְת מוֹעֲדֶיךָ, לְחַיִּים וְלִשְׁלוֹם, לְשִׁמְחָה וְלִשְׂשׂוֹן, כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ לְבָרְכֵנוּ. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ], [רָצָה בְּמִנוּחֵתֵנוּ, קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ, וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטּוֹבְךָ, וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטָהַר לִבֵּנוּ לְעִבְדְּךָ בְּאֵמֶת, וְהִנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ [בְּאַהֲבָה וּבְרָצוֹן] בְּשִׁמְחָה וּבִשְׂשׂוֹן [שָׁבַת וְ] מוֹעֲדֵי קִדְּשֶׁךָ, וְיִשְׁמְחוּ בְּךָ יִשְׂרָאֵל מְקֻדְּשֵׁי שְׁמֶךָ. בְּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ [הַשָּׁבַת וְ] יִשְׂרָאֵל וְהַזְמָנִים.

רָצָה, יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבְתַפְלָתָם, וְהָשִׁב אֶת־הָעֲבוֹדָה לְדָבִיר בֵּיתְךָ, וְתַפְלָתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

When the kohanim are about to bless the congregation during the repetition of the Amidah, we recite this paragraph and then continue with Modim on the next page.

וְתַעֲרֹב לְפָנֶיךָ עֲתִירְתָּנוּ בְּעוֹלָה וּבִקְרָבָן. אָנָּה רַחוּם, בְּרַחֲמֶיךָ הָרַבִּים הָשִׁב שְׂכִינְתְּךָ לְצִיּוֹן עִירְךָ, וְסִדֵּר הָעֲבוֹדָה לִירוּשָׁלַיִם. וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים, וְשֵׁם נַעֲבֹדְךָ בִּירְאָה בִּימֵי עוֹלָם וּבְשָׁנִים קִדְמוֹנוֹת. בְּרוּךְ אַתָּה יְהוָה, שְׂאוֹתְךָ לְבָדֶךָ בִּירְאָה נִעְבֹּד.

During the silent Amidah, and when the kohanim do not ascend the bimah to bless the congregation, we say:

וְתַחֲזִינָה עֵינֵינוּ בְּשׁוֹבְךָ לְצִיּוֹן בְּרַחֲמִים. בְּרוּךְ אַתָּה יְהוָה, הַמְחֲזִיר שְׂכִינְתּוֹ לְצִיּוֹן.

THE PRIESTLY BLESSING
In the Land of Israel the *kohanim* bless the congregation at every morning service. Outside of the Land of Israel, this tradition of the Priestly Blessing is restricted to the festivals and the High Holy Days. A common reason given for this is that a *kohen* may not bless the congregation when experiencing personal sadness. Diaspora communities experienced much difficulty in their daily lives, but the festivals offered an opportunity for joy.

YOU ALONE SHALL WE WORSHIP IN AWE
שְׂאוֹתְךָ לְבָדֶךָ בִּירְאָה נִעְבֹּד. This was the standard ending of the *b'rakhah* in the Land of Israel in the 1st millennium. That tradition is preserved in this version of the *b'rakhah*, which is recited whenever the *kohanim* ascend the *bimah* to bless the congregation.

Gratitude for Life and Its Blessings: An Interpretive Rendering

In gratitude we approach You; with thanks for this day, and every day, we enter Your presence. How miraculous Your world! What goodness is to be found here! Return to us, that we may always look out upon Your creation with eyes filled with wonder.

Sixth B'rakhah:

Gratitude for Life and Its Blessings

When the Amidah is recited silently, we read this 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.

During the silent Amidah, continue with Sim Shalom on page 373.

When the Amidah is recited silently, we read this paragraph.

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

¶ מוֹדִים אֲנִיחֵנוּ לָךְ, שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] לְעוֹלָם וָעֶד. צוּר חַיֵּינוּ מִגֵּן יִשְׁעֵנוּ אַתָּה הוּא לְדוֹר וָדוֹר. נוֹדָה לָךְ וְנִסְפָּר תְּהִלָּתְךָ, עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדְךָ וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ, וְעַל נַסִּיךְ שְׂבָכָל־יוֹם עִמָּנוּ, וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל־עֵת, עֶרֶב וּבֹקֶר וְצַהֲרָיִם. ◀ הַטּוֹב, כִּי לֹא כָלוּ רַחֲמֶיךָ, וְהִמָּרְחֵם, כִּי לֹא תָמוּ חֲסִדֶיךָ מֵעוֹלָם קוּיֵנוּ לָךְ.

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

¶ מוֹדִים אֲנִיחֵנוּ לָךְ שְׂאֵתָהּ הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], אֱלֹהֵי כָל־בֶּשֶׂר, יוֹצֵרנוּ, יוֹצֵר בְּרֵאשִׁית. בְּרֻכּוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ, עַל שֶׁהַחַיִּיתָנוּ וְקִיַּמְתָּנוּ. בֵּן תַּחֲנוּנוֹ וְתַקִּימָנוּ, וְתַאֲסוּף גְּלוּתֵנוּ לְחִצְרוֹת קִדְשֶׁךָ, לְשִׁמּוֹר חֻקֶּיךָ וְלַעֲשׂוֹת רְצוֹנְךָ, וְלַעֲבֹדְךָ בְּלִבָּב שְׁלֵם, עַל שֶׁאֲנִיחֵנוּ מוֹדִים לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת.

וְעַל כָּלֶם יִתְבָּרַךְ וְיִתְרוֹמֵם שְׁמֶךָ מִלְּפָנֵינוּ תָּמִיד לְעוֹלָם וָעֶד.

וְכָל הַחַיִּים יוֹדוּךָ סֶלָה,

וַיְהִלְלוּ אֶת־שְׁמֶךָ בְּאַמָּת,

הָאֵל יִשׁוּעָתָנוּ וְעֲזָרָתָנוּ סֶלָה.

¶ בְּרוּךְ אַתָּה יְהוָה, הַטּוֹב שְׁמֶךָ וְלָךְ נֶאֱדָה לְהוֹדוֹת.

During the silent Amidah, continue with Sim Shalom on page 373.

EVER . . . IN EVERY GENERATION . . . לְעוֹלָם וָעֶד. Eternity has an abstract, transcendent ring, but the notion of eternity expressed here is not outside of time—it is formed by what is handed from one generation to the next.

EACH DAY . . . EACH MOMENT שְׂבָכָל־יוֹם . . . שְׂבָכָל־עֵת. God's presence is sometimes more readily sensed at peak moments and on special days, like festivals. Here, at the end of our festival prayer, we are reminded that not only singular moments but also every moment, not only special days but also every day, are miraculous expressions of the Divine.

The Blessing

At the time when the Holy One said to Aaron and his sons, “In this way you shall bless” (Numbers 6:23), Israel said before the Holy One, “Master of the Universe, You have told the priests to bless us, but all we require is Your blessing, and to be blessed from Your mouth, as it is written, ‘Look forth from Your holy habitation, from heaven’ (Deuteronomy 26:15).” The Holy One said to them, “Although I have asked the priests to bless you, I shall stand with them and bless you [as well].” This is why the priests spread out their hands, as if to say that the Holy One is standing behind them. Therefore, it is written (Song of Songs 2:9), “gazing through the windows”—from between the hands of the priests; “peering through the lattice”—from between the priests’ fingers.

—NUMBERS RABBAH

Seventh B’rakhah: Prayer for Peace

THE PRIESTLY BLESSING



When the leader recites the Priestly Blessing:

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

May ADONAI bless and protect you.

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

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

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

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

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

The leader continues with Sim Shalom at the top of the next page.



When the kohanim recite the Priestly Blessing, the leader says the following:

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

Congregation: Your holy people.

am k’doshekha ka-amur.

Kohanim:

Barukh atah ADONAI, our God, ruler of time and space, who has made us holy with the sanctity of Aaron and has instructed us to bless the people Israel with love.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

May ADONAI bless and protect you. *Amen.*

May ADONAI’s countenance shine upon you

and may ADONAI bestow kindness upon you. *Amen.*

May ADONAI’s countenance be lifted toward you

and may ADONAI grant you peace. *Amen.*

Congregation:

Majestic on high, dwelling in might: You are peace and Your name is peace. May it be Your will to grant us and the entire house of Israel blessing and life as guardians of peace.



When the leader recites the Priestly Blessing:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה
הַמְּשַׁלֶּשֶׁת בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ,
הָאֲמוּרָה מִפִּי אֶהְרֶן וּבְנָיו, כְּהֲנִים, עִם קְדוּשָׁךְ, כְּאָמֹר:

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ. בֵּן יְהִי רָצוֹן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. בֵּן יְהִי רָצוֹן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שָׁלוֹם. בֵּן יְהִי רָצוֹן.

The leader continues with שְׁלֹמֹם at the top of the next page.



When the kohanim recite the Priestly Blessing, the leader says the following:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], בְּרַכְנוּ בְּבִרְכָּה הַמְּשַׁלֶּשֶׁת,
בְּתוֹרָה הַכְּתוּבָה עַל יְדֵי מֹשֶׁה עֲבָדְךָ, הָאֲמוּרָה
מִפִּי אֶהְרֶן וּבְנָיו, כְּהֲנִים

Congregation:

עִם קְדוּשָׁךְ כְּאָמֹר:

Kohanim:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּקִדְּשָׁתוֹ
שֶׁל אֶהְרֶן, וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

The leader recites each word of the blessing softly, which the kohanim then repeat aloud.

יְבָרְכְךָ יְהוָה וְיִשְׁמְרֶךָ. אָמֵן.

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֶנֶךָ. אָמֵן.

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֶּׂם לְךָ שָׁלוֹם. אָמֵן.

Congregation:

אֲדִיר בְּמָרוֹם, שׁוֹכֵן בְּגִבּוֹרָה, אַתָּה שָׁלוֹם וְשִׁמְךָ שָׁלוֹם.

יְהִי רָצוֹן שְׁתֵּשִׁים עָלֵינוּ וְעַל כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל

חַיִּים וּבְרָכָה לְמִשְׁמֶרֶת שָׁלוֹם.

The *kohanim* go up to the *bimah* at the beginning of the concluding *b'rakhot* of the Amidah and stand facing the ark till after they recite the *b'rakhah* “to bless the people Israel with love.” They then turn to face the congregation and offer the Priestly Blessing. Upon conclusion of the blessing, they once again turn to face the ark until the completion of the Amidah. (*Reuven Hammer, adapted*)

YOUR HOLY PEOPLE כְּאָמֹר בְּקִדּוּשְׁךָ. The prophet Isaiah refers to the people Israel this way (43:18).

THE PRIESTLY BLESSING בְּרַכַּת כְּהֲנִים. Originally the Priestly Blessing (Numbers 6:24–26) was a part of the Temple service, but nothing restricts it to the Temple site. The Mishnah (Sotah 7:6) records that it was recited outside of the Temple, where its mode of recitation differed from when it was offered in the Temple.

The leader of the service pronounces each word of the blessing softly, acting as prompter, so that the *kohanim* will not make mistakes. The congregation answers “Amen” to each line of the blessing but the leader does not, since it might distract him or her from the words that are to be pronounced. (When the Priestly Blessing is recited by the prayer leader and not the *kohanim*, the congregational response is *ken y’hi ratzon*, “So may it be God’s will,” instead of Amen.)

When blessing the congregation, the *kohanim* cover their faces with their *tallitot* so that they are not seen. Similarly, congregants do not look directly at the *kohanim* as they chant the blessing. The *kohen* is a transmitter of God’s blessing but not its author. In a mark of the sacredness of the occasion, the *kohanim* remove their shoes, as Moses did at the burning bush.

Peace

True peace is not a simple yielding, giving in, or giving up, but true peace comes after prolonged struggle; such a peace is lasting.

—MENAHEM MENDEL
OF KOTZK

Prayer for Peace: An Interpretive Rendering

O God from whom all peace flows, grant serenity to Your people with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God, whose blessing is peace.

A Personal Prayer

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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

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

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

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.

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.

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.

Yihyu l'ratzon imrei fi v'hegyon libi l'fanekha, Adonai tzuri v'go-ali.

Oseh shalom bimromav hu ya-aseh shalom aleinu

v'al kol yisrael [v'al kol yosh'vei teiveil], v'imru amen.

When the Amidah is to be repeated aloud, we turn back to page 355.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם בְּעוֹלָם טוֹבָה וּבְרָכָה, חֵן וְחֶסֶד וְרַחֲמִים,
עֲלֵינוּ וְעַל כָּל־יִשְׂרָאֵל עִמָּךְ. בְּרַכְנוּ אֲבִינוּ בְּלִנּוּ כְּאֶחָד
בְּאוֹר פְּנִיךָ, כִּי בְּאוֹר פְּנִיךָ נִתְּתָ לָנוּ, יְהוָה אֱלֹהֵינוּ,
תּוֹרַת חַיִּים וְאַהֲבַת חֶסֶד, וְצִדְקָה וּבְרָכָה וְרַחֲמִים
וְחַיִּים וְשְׁלוֹם, וְטוֹב בְּעֵינֶיךָ לְבָרֵךְ אֶת־עַמְּךָ יִשְׂרָאֵל
בְּכָל־עֵת וּבְכָל־שָׁעָה בְּשְׁלוֹמְךָ.
בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל בְּשְׁלוֹם.

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

א

אֱלֹהֵי, נִצּוֹר לְשׁוֹנֵי מִרַע, וּשְׂפָתֵי מִדְּבַר מִרְמָה, וְלִמְקַלְלֵי
נַפְשֵׁי תַדִּים, וְנַפְשֵׁי בָּעֶפֶר לְכָל תְּהִיָּה. פָּתַח לִבִּי בְּתוֹרָתְךָ,
וּבִמְצוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכָל־הַחוֹשְׁבִים עָלַי רָעָה, מְהֵרָה
הֲפֹר עֲצָתָם וְקַלְקַל מַחֲשַׁבְתָּם. עֲשֵׂה לִמְעַן שְׁמֶךָ, עֲשֵׂה
לִמְעַן יְמִינְךָ, עֲשֵׂה לִמְעַן קִדְשֶׁתָּךְ, עֲשֵׂה לִמְעַן תּוֹרָתְךָ.
לִמְעַן יִחְלְצוֹן יִדְיָךְ, הוֹשִׁיעָה יְמִינְךָ וְעַנְנֵי.

יְהִיו לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יְהוָה צוּרִי וְגוֹאֲלִי.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵּבֵל], וְאָמְרוּ אָמֵן.

ב

רְבוּנוֹ שֶׁל עוֹלָם, אֲדוֹן הַשְּׂמִיחָה שְׂאִין לְפָנָיו עֲצָבוֹת,
זַכֵּנִי לְקַבֵּל וּלְהַמְשִׁיךְ עָלַי קִדְשֶׁת יוֹם טוֹב בְּשִׂמְחָה
וְחִדּוּה. לְמַדְנִי לְהַפּוֹךְ יָגוֹן לְשִׂמְחָה, שְׂהֵהתְרַחֲקוֹת
מִמֶּךָ בָּאָה לָנוּ עַל יְדֵי הָעֲצָבוֹת. הַשִּׁיבָה לִי שְׁשׁוֹן
יִשְׁעֶךָ, וְרוּחַ נְדִיבָה תִּסְמְכֵנִי. יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה
אֱלֹהֵי, שְׂתַּפְּתַח לִי שְׁעָרֵי תוֹרָה, שְׁעָרֵי חֶכְמָה, שְׁעָרֵי
אַהֲבָה וְאַחֻזָּה, שְׁלוֹם וִרְעוּת.

Some have the custom of taking three steps backward and bowing.

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל [וְעַל כָּל־יֹשְׁבֵי תֵּבֵל], וְאָמְרוּ אָמֵן.

When the Amidah is to be repeated aloud, we turn back to page 355.

At other times, the service continues with Kaddish Shalem on page 203, except on Sukkot when Hoshanot may be recited at this point; see page 383.

שִׁים שְׁלוֹם GRANT PEACE
Every Jewish prayer service ends with a prayer for peace. The midrash says that peace is one of the names of God (Sifrei Numbers 42).

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 MAY THE WORDS
Psalm 19:15.

Tal and Geshem: Prayers for Dew and Rain

The Land of Israel

Throughout the generations, the geography, the landscape, and the seasons that defined the Land of Israel were prominently imprinted in the minds of Jews. Frequently the rivers and the mountains of the Land of Israel seemed more real to our ancestors than what they encountered in the lands where they dwelled. In this vein, Yehudah Halevi, living in Spain, could write, “I am in the West, but my heart is in the East.” The liturgy, which is the spiritual life of the Jewish people, preserves this attitude: its temporal rhythms, expressed through its prayers, are geared to the seasonal life of the Land of Israel. And we, who may be deeply attached to the lands in which we live, still experience the intimate connection we have to the Land of Israel. We pray facing toward Jerusalem and we pray for the peace of Jerusalem. Other places may be our home, but this is our homeland.

In praying for rain in this season in the Land of Israel, we are being both literal and figurative. We pray for the sake of the Land of Israel that this year not be one of drought, and that the harvest in the spring and fall be fruitful; and we pray, too, for our own good harvest, a harvest of physical and spiritual wholeness. May this year be a year of blessing.

The ark is opened and we rise.

As I proclaim the name ADONAI, give glory to our God.
ADONAI, open my lips that my mouth may speak Your praise.

First B'rakhah: Our Ancestors

With Patriarchs:

¶ 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.

Second B'rakhah: God's Saving Care

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

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

תפילת טל ותפילת גשם

The ark is opened and we rise.

כִּי שֵׁם יְהוָה אֶקְרָא, הָבוּ גִדְל לְאַלְהֵינוּ.
אֲדַנִּי שְׁפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתְךָ.

With Patriarchs and Matriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
[וְאִמּוֹתֵינוּ], אֱלֹהֵי אַבְרָהָם,
אֱלֹהֵי יִצְחָק, וְאֱלֹהֵי יַעֲקֹב,
אֱלֹהֵי שָׂרָה, אֱלֹהֵי רֵכָה,
אֱלֹהֵי רָחֵל, וְאֱלֹהֵי לֵאָה,
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל, וְזוֹכֵר
חֲסֵדֵי אֲבוֹת [וְאִמָּהוֹת],
וּמַבְיֵא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּפוֹקֵד
וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם וּפוֹקֵד שָׂרָה.

With Patriarchs:

יְיָ בְרוּךְ אַתָּה יְהוָה,
אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם, אֱלֹהֵי
יִצְחָק, וְאֱלֹהֵי יַעֲקֹב, הָאֵל
הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֲלִיוֹן, גּוֹמֵל חֲסָדִים
טוֹבִים, וְקוֹנֵה הַכֹּל,
וְזוֹכֵר חֲסֵדֵי אֲבוֹת,
וּמַבְיֵא גּוֹאֵל לְבְנֵי בְנֵיהֶם
לְמַעַן שְׁמוּ בְּאַהֲבָה.

מְלַךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן.
יְיָ בְרוּךְ אַתָּה יְהוָה,
מַגֵּן אַבְרָהָם.

**אַתָּה גִּבּוֹר לְעוֹלָם אֲדַנִּי,
מַחֲיֵה מֵתִים אַתָּה, רַב לְהוֹשִׁיעַ.**

*On the first day of Pesah we continue with the prayer for dew on the next page.
On Sh'mini Atzeret we continue with the prayer for rain on page 377.*

such as the Jezreel Valley, continue to nourish vegetation throughout the summer because of the abundance of dew; the high heat during the day contrasted with the cool of the evening causes the dew to settle.

Beginning with the Musaf Amidah for Sh'mini Atzeret and continuing until the first day of Pesah, we add the phrase “who causes the wind to blow and the rain to fall” in each recitation of the Amidah. Although all that is required is that the announcement of this single phrase be made in this service, over time, *piyyutim* centering on the theme of water were added to the liturgy. Sephardim recite the *piyyutim* for rain or dew before beginning the Amidah; Ashkenazim add them during the second *b'rakhah* of the Amidah, in which the winter prayer for rain is regularly added. Because the Mishnah refers to rain as God's judgment, it is customary to recite this part of the service in the plaintive tune of the High Holy Days and for the leader of the service to wear a *kittel*, the white garment symbolizing both purity and death. Pesah marks the end of the rainy season; therefore, a prayer for dew is said on the first day.

TAL AND GESHEM. In the Land of Israel, there are essentially two seasons: the dry season (roughly the six months from mid-March through mid-September, when rainfall is unusual) and the rainy season (in the other months). Should insufficient rain fall in this latter season, the land suffers a drought. The Mishnah declares that on Sukkot—approximately the time that ushers in the rainy season in the Middle East—the world is judged regarding rainfall (Rosh Hashanah 1:2). In the time of the Temple, the holiday would be celebrated with a ceremony of pouring water at the foot of the altar, symbolizing the circulation of water, below and above. In post-Temple times, the prayer for rain was postponed till the end of the holiday, Sh'mini Atzeret, since it was thought to be inappropriate to pray for rain while we dwell in the *sukkah*. As mentioned, during the summer months no rain falls in the Land of Israel and plant life depends on the dew that appears overnight. Parts of the land remain arid throughout the summer but other parts,

יִשְׁבְּעוּ עֵצֵי יְהוָה
בְּשִׁפְלָה וּבְהָר
וּמִלְאוּ הַגְּרָנוֹת בָּר
וְהַיִּקְבִּים תִּירוֹשׁ
וְיִצְהָר
תִּרְנְנָה פְּרוּזוֹת
עוֹמְדוֹת עַל תֵּלָם
וְהַשָּׁמִימִים יִתְּנוּ טֶלֶם.

In valleys and on hilltops,
may God's trees be sated,
granaries be filled with
grain,
presses with the juice of
grapes and olives;
may everyone settled in
their own land
sing as the heavens send
down dew.

—SOLOMON IBN GABIROL

I shall be like dew to the
people Israel,
they shall flourish like
lilies . . .
they shall blossom like the
vine . . .

Ephraim shall say:
“When I respond and
look to God I become
like a verdant cypress.”

Your fruit comes from Me.
—HOSEA 14:6–9

The Prayer for Dew Recited on the First Day of Pesah

THE ASHKENAZIC TRADITION

Our God and God of our ancestors:

Send *dew* to make Your land lovely.
Send blessing that we may delight in You.
Make grain and grapes abound;
build the city You desire

with heavenly dew—b'tal.

Command *dew* to provide a good year crowned
with the splendor and glory of the fruits of the earth.
May the city that has become an abandoned hut
become a royal wreath held in Your hands

with heavenly dew—b'tal.

Let *dew* drift over this blessed earth
and satisfy us with the sweetness of heaven's blessing.
Let light break through the darkness,
that these stalks grow toward You,

with heavenly dew—b'tal.

May *dew* flow down mountainsides like honeyed juice,
flavoring the choice fruits of Your land.
May our voices rise to sing songs of praise,
as You break the chains of those who plead with You

with heavenly dew—b'tal.

May *dew* produce abundance for our silos;
is not now the time to renew our days?
Beloved, raise up our name to be as Yours,
make us a flourishing garden

with heavenly dew—b'tal.

With *dew* our grain shall be blessed,
the fat of the land not waste away.
To this people You have shepherded,
express Your delight, please

with heavenly dew—b'tal.

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

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

for blessing, and not as a curse, *amen*;
for life, and not for death, *amen*;
for abundance, and not for famine, *amen*.

*The ark is closed and we continue on page 344 or 356 with
“You sustain the living.”*

תְּפִלַּת טַל לְיוֹם רֵאשׁוֹן שֶׁל פֶּסַח

א

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],

טל

תֵּן לְרִצּוֹת אֶרְצָךְ, שִׁיתְּנוּ בְּרָכָה בְּדִיצָךְ,
רֵב דָּגָן וְתִירוֹשׁ בְּהַפְרִיצָךְ, קוֹיָם עִיר בָּהּ חֶפְצָךְ, בְּטַל.

טל

צִוָּה שָׁנָה טוֹבָה וּמַעֲטָטָרְתָּ, פְּרִי הָאָרֶץ לְגֵאוֹן וּלְתַפְאֶרֶת,
עִיר בְּסָפָה נוֹתֶרֶת, שִׁימָה בִּידֶךָ עֲטָרָה, בְּטַל.

טל

נוֹפֵף עָלֵי אֶרֶץ בְּרוּכָה, מִמֶּגֶד שָׁמַיִם שִׁבְעֵנוּ בְּרָכָה,
לְהָאִיר מִתּוֹךְ חֹשֶׁכָה, בְּנֵה אַחֲרֶיךָ מְשׁוּכָה, בְּטַל.

טל

יַעֲסִיס צוֹף הָרִים, טַעַם בְּמֵאוֹדֶיךָ מִבְּחָרִים,
חֲנוּכֶיךָ חֲלִץ מִמִּסְגָּרִים, זְמֶרָה נִגְעִים וְקוֹל נְרִים, בְּטַל.

טל

וְשִׁבְעֵ מַלְא אֶסְמִינוּ, הִכְעַת תְּחִידֶשׁ יְמִינוּ,
דוֹד, כְּעֶרְפְּךָ הַעֲמֵד שְׁמֵנוּ, גֵּן רוֹה שִׁימְנוּ, בְּטַל.

טל

בּוֹ תִבְרַךְ מְזוֹן, בְּמִשְׁמַנֵּינוּ אֵל יְהִי רְזוֹן,
אִימָה אֲשֶׁר הִסְעֶתָ כָּצֵאן, אֲנָה תִפַּק לָהּ רִצּוֹן, בְּטַל.

שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ, מְשִׁיב הָרוּחַ וּמוֹרִיד הַטַּל,

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

לְבָרְכָה וְלֹא לְקַלְלָהּ, אָמֵן.
לְחַיִּים וְלֹא לְמוֹת, אָמֵן.
לְשִׁבְעֵ וְלֹא לְרִזּוֹן, אָמֵן.

The ark is closed and we continue on page 344 or 356 with תְּפִלַּת טַל.

SEND DEW טַל תֵּן. This piyyut is ascribed to Eleazar Kallir (6th–7th century, the Land of Israel). It is a reverse acrostic, with each stanza beginning with the word *tal* (“dew”) and ending with *b'tal* (“with dew”). The intermediate lines of each stanza rhyme.

Each stanza begins by talking about the hoped-for prosperity that the morning dew may bring, but ends by talking about spiritual redemption. Thus, the dew for which we pray is both the morning dew that nourishes grain and fruit and also the “spiritual dew” that refreshes us.

THESE STALKS כֶּנֶף. The people Israel.

RAISE UP OUR NAME TO BE AS YOURS הַעֲמֵד שְׁמֵנוּ. The people Israel's fate and God's name are inextricably linked.

AND THE DEW TO FALL גִּמְוִיד הַטַּל. The essence of the Tal liturgy is this proclamation, that the rainy season is over and dew is now needed to sustain agriculture.

The following poem is attributed to Solomon ibn Gabirol (1021–1058) and is recited in the Sephardic tradition as a r'shut, the leader's introduction, to Tal and Geshem.

לְשׁוֹנִי בּוֹנֵנֶת
אֱלֹהֵי וְתַבְחָהּ
בְּשִׁירִים שְׁשֻׁמָּה
בְּכִי טוֹב מִמֶּסְחָר
וְנִגְדָּךְ בּוֹנֵנֶת
צָעְדִי מִמֶּשְׁחָר
וְלִי גֵרוֹן תִּתֶּנָּה
בְּקִרְאִי לֹא נָחַר
וְיִצְרִי הַלְּבָנֶת
כְּמוֹ צֶמֶר צָחַר
וְלִכֵּן לֹא שִׁתֶּנָּה
לְכִבִּי בִּי סִחְרָחַר
הִיָּה סִתְרִי עֵתָהּ
כְּאַתְמוֹל וּכְמָחָר
וּמִגְנִי אֶתָּה
אֱלֹהֵי אֵל תִּאֲחָר

My God, You fashioned my tongue desiring the songs You placed in my mouth, more than any other discourse.
From the first You directed my footsteps toward You.
You gave me a throat that has not dried up from calling to You.
You cleansed my nature to be as white as wool;
and so the heart within me did not go astray when it was disturbed.
Be now my protector as yesterday; and so tomorrow too.
For You are my shield, ADONAI.
Do not delay.

L'shoni konanta, elohai va-tivhar, b'shirim she-samta b'fi tov mimis-har. V'negdakh konanta, tze'adai mimish-har, v'li garon tatah, b'kori lo nihar. V'yitzri hilibanta, k'mo tzemer tzahar, v'lakhein lo shatah, l'vavi bi s'harhar. Heyeih sitri atah, k'etmol u-kh'mahar, u-magini atah, elohai al t'ahar.

ב THE SEPHARDIC TRADITION

Goodbye to You, O Rain!
Welcome, Dew!
For God's deliverance is mighty and brings the dew.

I shall sing my song, express my thoughts,
raise my voice to my protector and deliverer.
And from the day I utter these words
may dew descend.

Our God and God of our ancestors:
with luminous dew, may the land be illumined;
with blessings of dew, may the land be blessed;
with gladdening dew, may the land be made glad;
with joy-filled dew, may the land be joyous;
with glorious dew, may the land be glorified;
with choice dew, may the land be chosen;
with dew-filled songs, may the land sing;
with vital dew, may the land be revived;
with goodly dew, may the land prove good;
with the dew of deliverance, may the land be delivered;
with nurturing dew, may the land be nurtured.

Eloheinu veilohei avoteinu [v'imoteinu]:
B'tal'lei orah, ta-ir adamah. Amen.
B'tal'lei v'rakhah, t'vareikh adamah. Amen.
B'tal'lei gilah, tagil adamah. Amen.
B'tal'lei ditzah, t'dashein adamah. Amen.
B'tal'lei hod, t'hadeir adamah. Amen.
B'tal'lei va-ad tov, t'va-eid adamah. Amen.
B'tal'lei zimrah, t'zameir adamah. Amen.
B'tal'lei hayim, t'hayeh adamah. Amen.
B'tal'lei tovah, teitiv adamah. Amen.
B'tal'lei y'shuah, toshia adamah. Amen.
B'tal'lei khalkalah, t'khalkeil adamah. Amen.

May Your kindness, ADONAI, be upon us,
as we have looked to You.
ADONAI, protect us: surely our sovereign
will respond to us when we call.
For You, ADONAI our God, are the mighty redeemer
who brings down dew as a blessing.

The ark is closed and we continue on page 344 or 356 with
"You sustain the living."

ב תקון הטל

לך לשלום גשם.
ובא בשלום טל.
בי רב להושיע ומוריד הטל:

אשיר שירתתי
ואשים דברתי
ואגבירה שפתי
לצור ישועתי
וביום אמרתי
תול פטל.

אלהינו ואלהי אבותינו [ואמותינו]
בטללי אורה, תאיר אדמה. אמן.
בטללי ברכה, תברך אדמה. אמן.
בטללי גילה, תגיל אדמה. אמן.
בטללי דיצה, תדשן אדמה. אמן.
בטללי הוד, תהדר אדמה. אמן.
בטללי ועד טוב, תועד אדמה. אמן.
בטללי ומרה, תזמר אדמה. אמן.
בטללי חיים, תחיה אדמה. אמן.
בטללי טובה, תטיב אדמה. אמן.
בטללי ישועה, תושיע אדמה. אמן.
בטללי כלכלה, תכלכל אדמה. אמן.

יהי חסדך יהוה עלינו פאשר יחלנו לך.
יהוה הושיעה, המלך יעננו ביום קראנו.
כמו שאתה הוא יהוה אלהינו רב להושיע,
מוריד הטל לברכה.

The ark is closed and we continue on page 344 or 356 with מְכַלְכֵּל חַיִּים.

THE SEPHARDIC TRADITION.
The piyyut included here is of unknown origin. It is a double alphabetical acrostic describing the joy and blessing of dew. It has been shortened in most liturgies, to include only verses beginning with letters from the first half of the Hebrew alphabet.

יְהִי מִיִּנְחָה לָנוּ
MAY YOUR KINDNESS
חַסְדְּךָ. Psalm 33:22.

יְהוָה יִשְׁעֵנוּ
ADONAI, PROTECT US
הוֹשִׁיעָה. Psalm 20:10.

*The Greatness of God
and the Greatness
of the Human Soul*

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

Just as the Divine sees but
is not seen, so the soul
sees but is not seen.

Just as the Divine sustains
the whole world, so
the soul sustains our
existence.

Just as the Divine is pure,
so the soul is pure.

Just as Divinity dwells in
the innermost sanctu-
ary of the universe, so
the soul dwells in the
innermost sanctuary of
human beings.

Let that which has these
five qualities praise the
one who has these five
qualities.

—BABYLONIAN TALMUD

Kaddish Shalem

Leader:

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

Congregation and Leader:

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

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

Leader:

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

And we say: *Amen*.

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

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

May the one who creates peace on high bring peace to us and
to all Israel [and to all who dwell on earth].

And we say: *Amen*.

קדיש שלם

Leader:

יִתְגַּדֵּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא, בְּעֵלְמָא דִּי בְּרָא, בְּרַעֲוִיתָהּ,
וְיִמְלִיךָ מַלְכוּתָהּ בְּחַיֵּינוּ וּבְיוֹמֵינוּ וּבְחַיֵּי דְכָל־בֵּית
יִשְׂרָאֵל, בְּעִגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

Congregation and Leader:

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וּלְעֵלְמֵי עֵלְמֵיָא.

Leader:

יִתְבָּרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְקֻדְשָׁא, בְּרִיךְ הוּא,
לְעֵלְמָא מִן כָּל־ [לְעֵלְמָא לְעֵלְמָא מְכָל־ [*on Shabbat Shuvah we substitute:*
בְּרַכְתָּא וְשִׁירָתָא וְנִשְׁבָּחְתָּא וְנִחְמַתָּא דְאִמְרִין בְּעֵלְמָא,
וְאָמְרוּ אָמֵן.

תִּתְקַבֵּל צְלוֹתָהוֹן וּבְרַעֲוִיתָהוֹן דְּכָל־יִשְׂרָאֵל קָדָם אָבוּהוֹן
דִּי בְשִׁמְיָא וְאָמְרוּ אָמֵן.

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

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

KADDISH SHALEM. The Kad-
dish Shalem (literally, “Full
Kaddish”) ends the Musaf
service. It is called the “Full
Kaddish” because it in-
cludes a plea, omitted from
other forms of the Kaddish,
that the prayers we have
offered be acceptable.

Concluding Prayers

Ein Keiloheinu:
A Ladino Version

Ein keiloheinu,
ein kadoneinu,
ein k'malkeinu,
ein k'moshi-einu.
Non como nuestro dio,
non como nuestro señor,
non como nuestro re,
non como nuestro
salvador.

Mi kheiloheinu,
mi khadoneinu,
mi kh'malkeinu,
mi kh'moshi-einu.
Ken como nuestro dio,
ken como nuestro señor,
ken como nuestro re,
ken como nuestro
salvador.

Nodeh leiloheinu,
nodeh ladoneinu,
nodeh l'malkeinu,
nodeh l'moshi-einu.
Loaremos a nuestro dio,
loaremos a nuestro señor,
loaremos a nuestro re,
loaremos a nuestro
salvador.

Barukh eloheinu,
barukh adoneinu,
barukh malkeinu,
barukh moshi-einu.
Bendicho nuestro dio,
bendicho nuestro señor,
bendicho nuestro re,
bendicho nuestro salvador.

Atah hu eloheinu,
atah hu adoneinu,
atah hu malkeinu,
atah hu moshi-einu.
Tu el nuestro dio,
tu el nuestro señor,
tu el nuestro re,
tu el nuestro salvador.

Ein Keiloheinu

None compares to our God. None compares to our master.
None compares to our sovereign. None compares to our deliverer.
Who compares to our God? Who compares to our master?
Who compares to our sovereign? Who compares to our deliverer?
Let us thank our God. Let us thank our master.
Let us thank our sovereign. Let us thank our deliverer.
Blessed is our God. Blessed is our master.
Blessed is our sovereign. Blessed is our deliverer.
You are our God. You are our master.
You are our sovereign. You are our deliverer.
You are the one to whom our ancestors offered fragrant incense.

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

Mi kheiloheinu, mi khadoneinu,
mi kh'malkeinu, mi kh'moshi-einu.

Nodeh leiloheinu, nodeh ladoneinu,
nodeh l'malkeinu, nodeh l'moshi-einu.

Barukh eloheinu, barukh adoneinu,
barukh malkeinu, barukh moshi-einu.

Atah hu eloheinu, atah hu adoneinu,
atah hu malkeinu, atah hu moshi-einu.

Atah hu she-hiktiru avoteinu l'fanekha et k'toret ha-samim.

A Final Teaching

Rabbi Eleazar said in the name of Rabbi Hanina: Students of Torah increase peace in the world, as the prophet Isaiah said: “All your children shall be taught by ADONAI, and your children shall increase peace.” Do not read the word as *banayikh*, “your children,” but rather as *bonayikh*, “your builders.”
May those who love your Torah find great peace; may they not stumble.
May there be peace within your walls, tranquility in your citadels.
For the sake of my brothers and friends, pray for peace in your midst.
For the sake of the house of ADONAI our God, I seek your welfare.
May God grant strength to God’s people; may God grant God’s people peace.

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

סיום התפילה

אין פֿאלהײנו, אין פֿאדוֹנינו,
אין כְּמִלְכֵּנו, אין כְּמוֹשִׁיעֵנו.
מי כֵּאלֹהֵינו, מי כֵּאדוֹנֵינו,
מי כְּמִלְכֵּנו, מי כְּמוֹשִׁיעֵנו.
נוֹדָה לֵאלֹהֵינו, נוֹדָה לֵאדוֹנֵינו,
נוֹדָה לְמִלְכֵּנו, נוֹדָה לְמוֹשִׁיעֵנו.
בְּרוּךְ אֱלֹהֵינו, בְּרוּךְ אֲדוֹנֵינו,
בְּרוּךְ מִלְכֵּנו, בְּרוּךְ מוֹשִׁיעֵנו.
אַתָּה הוּא אֱלֹהֵינו, אַתָּה הוּא אֲדוֹנֵינו,
אַתָּה הוּא מִלְכֵּנו, אַתָּה הוּא מוֹשִׁיעֵנו.
אַתָּה הוּא שְׁהַקְטִירוּ אֲבוֹתֵינו
לְפָנֶיךָ אֶת־קִטְרֵת הַסַּמִּים.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֻכְמִים
מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: וְכָל־בְּנֶיךָ לְמוֹדֵי יְהוָה,
וְרַב שְׁלוֹם בְּנִיךָ. אֵל תִּקְרָא בְּנִיךָ אֶלָּא בּוֹנִיךָ.
שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ, וְאִין לְמוֹ מְכָשׁוּל.
יְהִי שְׁלוֹם בְּחִילְךָ, שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.
◀ לְמַעַן אַחֵי וְרַעֲי, אֲדַבְּרָה נָא שְׁלוֹם בָּךְ.
לְמַעַן בֵּית יְהוָה אֱלֹהֵינו, אֲבַקֶּשֶׁה טוֹב לָךְ.
יְהוָה עֹז לְעַמּוֹ יִתֵּן, יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בְּשָׁלוֹם.

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

ALL YOUR CHILDREN SHALL BE TAUGHT BY ADONAI יהוה לְמוֹדֵי יְהוָה. Isaiah 54:13. The rabbis see the teachers of Torah as “builders” and their disciples as their children.

MAY THOSE WHO LOVE YOUR TORAH FIND GREAT PEACE שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ. Psalm 119:165. This verse begins a series of verses, all of which contain a prayer for peace—thus offering for study a fitting conclusion to the service.

MAY THERE BE PEACE WITHIN YOUR WALLS יְהִי שְׁלוֹם בְּחִילְךָ. Psalm 122:7.

FOR THE SAKE OF MY BROTHERS . . . FOR THE SAKE OF THE HOUSE OF ADONAI יהוה בֵּית יְהוָה לְמַעַן אַחֵי . . . לְמַעַן בֵּית יְהוָה. Psalm 122:8–9. These verses seek the peace and welfare of Jerusalem.

MAY GOD GRANT STRENGTH TO GOD’S PEOPLE יְהוָה עֹז לְעַמּוֹ יִתֵּן. Psalm 29:11.

NONE COMPARES TO OUR GOD אין פֿאלהײנו. This 1st-millennium prayer was originally composed as a mystical meditation: the repetitions served to bring the devotee to an ecstatic visionary state. Because of its simplicity and ease of recall, it became a favorite prayer with which to conclude a service and, in the Sephardic liturgy, it forms part of the conclusion of every morning service. The first three stanzas spell out the acrostic *amen* and the next two begin with the first two words of every blessing: *barukh atah*.

RABBI ELEAZAR SAID אָמַר רַבִּי אֶלְעָזָר. In the ancient synagogue, prayer services concluded with Torah study. This passage is a remnant of that tradition; it is a passage quoted extensively in the Talmud. In reciting it, we express the hope that the teaching and learning we have experienced today will help create a world of peace. It is through the teaching of the values that Torah represents that we ultimately achieve security.

I Spread Out God's Names in Front of Me

I spread out God's names
in front of me
on the floor of my chilly
room.

The name by which I
called him when his
spirit breathed in me.

And the name by which I
called him when I was a
young girl.

The name by which I
called him when I was
given to a man.

And the name when I was
again permitted to all.

The name by which I
called him when my
parents were a roof over
me. And the name when
I had no ceiling.

The name by which I
called him so that I
would fear him. And the
name by which I called
him so that I would not
be afraid.

The name by which I
called him so that he
would remember me.
And the name so that
he would refrain from
remembering.

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

—RIVKA MIRIAM
(translated by
Linda Stern Zisquit)

Aleinu

We rise:

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

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

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

*Aleinu l'shabei-ah la-adon hakol,
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'chol hamonam.
† Va-anahnu korim u-mishta'avim u-modim,
lifnei melekh malkhei ha-m'lakhim, ha-kadosh barukh hu.
Shehu noteh shamayim v'yosed aretz,
u-moshav y'karo ba-shamayim mima-al,
u-sh'khinat uzo b'govhei m'romim,
hu eloheinu ein od.
Emet malkeinu efes zulato,
ka-katuv b'torato:
v'yadata ha-yom vahasheivota el l'avekha, ki Adonai hu ha-elohim
bashamayim mima-al, v'al ha-aretz mitahat, ein od.*

We rise:

עֲלֵינוּ לְשַׁבַּח לַאֲדוֹן הַכֹּל,
לְתַת גְּדֻלָּה לַיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חֻלְקָנוּ בָהֶם,
וְגִרְלָנוּ בְּכָל־הַמוֹנָם.
† וְאַנְחֵנוּ בּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ מַלְכֵי הַמַּלְכִּים, הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזוֹ בְּגִבְהַי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֱמֶת מַלְכָּנוּ אָפֶס זוּלָתוֹ,
כְּפִתּוּב בְּתוֹרָתוֹ:
וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבָבְךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

express our gratitude for the special fate and role of the Jewish people in history. In the second, we look forward to the day when differences among peoples will be harmonized and there will be a common recognition that all of humanity is embraced by God. This vision recognizes that God is not exclusively the God of Israel, but that God rules over all of us. On that day, when justice, morality, and common spiritual affinity will reign on earth, God's name will truly be one.

Some have objected to what may sound like exclusivist language in this prayer, in particular the phrases describing the uniqueness of the people Israel: “who has not made us merely a nation, nor formed us as all earthly families, nor given us an ordinary destiny.” The Israeli Masorti Movement offers an alternative formulation quoting Micah 4:5: “For the people of every nation shall walk in the name of their god, but we shall walk in the name of Adonai, our God, forever.” Whether articulated with this wording or the standard text, Aleinu both asserts a pride in Jewish destiny and challenges us to go out to the world committed to Jewish spiritual values.

AND SO WE BOW וְאַנְחֵנוּ בּוֹרְעִים. The prayer mentions a variety of forms of bowing. In ancient times, *korim* meant touching the floor with one's knees, and *mishta'avim* meant bending at the waist. However, the ancient rabbis minimized the bowing that takes place in the service, and so today it is customary to simply bow one's head or slightly bend one's body at this point in the prayer.

KNOW THIS DAY וְיָדַעְתָּ הַיּוֹם. Deuteronomy 4:39.

ALEINU עֲלֵינוּ. Since the 12th or 13th century, the Aleinu prayer has acquired a special pride of place in Ashkenazic liturgy and is recited at the conclusion of every service; it does not play the same role in the Sephardic liturgy.

The origin of this popular prayer is a matter of debate. Some medieval sources (e.g. Rokeah, early 13th century, Germany) ascribed it to Joshua. The liturgical scholar Joseph Heinemann thought that it dates back to the time of the Temple service. Other scholars have argued that it originated in 2nd- or 3rd-century mystical circles. Its first known use in the formal liturgy is as an introduction to the Malkhuyot (“Sovereignty”) section of the Rosh Hashanah Musaf service.

Aleinu articulates a progression of ideas. In the first paragraph, we are asked to

In the Days to Come

In the days to come,
the Mount of Adonai's
house shall stand firm
above the mountains,
and it shall tower over the
hills.
The peoples shall gaze on
it with joy,
and many nations shall go
and shall say,
“Come, let us go up to the
Mount of Adonai,
to the House of the God
of Jacob;
that God may instruct us in
God's ways, and that we
may walk in God's paths.”
For instruction shall come
forth from Zion,
and the word of Adonai
from Jerusalem.
Thus God will judge
among the many peoples,
and arbitrate for the multi-
tude of nations, however
distant.
They shall beat their
swords into plowshares
and their spears into prun-
ing hooks.
Nation shall not lift up
sword against nation,
neither shall they learn
war anymore;
but everyone shall sit
under their grapevine or
fig tree
with no one to disturb
them.
For it was Adonai of Hosts
who has spoken.
For the people of every
nation shall walk in the
name of their god, but
we shall walk in the
name of Adonai, our
God, forever.

—MICAH 4:1–5

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-arets,
bayom hahu yihyeh Adonai ehad, u-sh'mo ehad.

We are seated.

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ,
לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲוֹךְ,
לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ,
וְהָאֱלִילִים כָּרוֹת יִפְרֹתוֹן,
לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי,
וּכְל־בְּנֵי בְשָׁר יִקְרְאוּ בְשִׁמָּה,
לְהַפְנוֹת אֵלֶיךָ כָּל־רִשְׁעֵי אָרֶץ.
יִפְּרִיּוּ וַיִּדְעוּ כָּל־יוֹשְׁבֵי תֵבֶל,
כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ,
תִּשָּׁבַע כָּל־לֶשׁוֹן.
לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ,
וּלְכָבוֹד שִׁמְךָ יִקָּר יִתְנֶה,
וַיִּקְבְּלוּ כָּלֶם אֶת־עַל מַלְכוּתְךָ.
וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד,
כִּי הַמַּלְכוּת שְׁלֹךְ הִיא,
וּלְעוֹלָמִי 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 שְׁדִי. Begin-
ning in the 19th century,
this phrase came to be
seen as similar to Isaiah's
call to be a “light unto the
nations,” and it was thus
interpreted as a call to uni-
versal justice. In this vein,
the phrase *l'takken olam*
was understood to mean
“to repair the world”—that
is, to be partners with God
in achieving a time of peace
and righteousness. Even
earlier, Maimonides (12th
century) had argued that
the single most important
characteristic of messianic
times would be an end to
one people dominating
another (Mishneh Torah,
Hilkhot Melakhim 12:2).

ADONAI WILL REIGN FOR-
EVER AND EVER יְהוָה יִמְלֹךְ
לְעוֹלָם וָעֶד. Exodus 15:18.

ON THAT DAY ADONAI
SHALL BE ONE הָיָה יְהוָה אֶחָד
יְהִיָּה יְהוָה אֶחָד. Zechariah
14:9. In reciting the Sh'ma,
we declare that God is
one. Through our prayer,
we hope to make God one
with the world. As this
prayer marks the conclu-
sion of the service, it ends
with a vision of the future.

Kaddish: The Year

Loss steals language; you have nothing to say.

A loving community buttresses you, feeding you, telling you when to stand and sit, thrusting into your slack hand the prayer book containing the chanted words that, until now, only other people knew by heart.

—NESSA RAPOPORT

Yahrzeit: The Years

To my astonishment, my father returns, sometimes daily, with a power that is revelatory. In the immediacy of grief, the idea that he would be “only a thought away” or “always with me” seemed a not-believable comfort. Now, four years later, my sisters and I are amazed by his presence. We use his expressions; we laugh at his voice in our heads, for we can hear exactly what he would say.

—NESSA RAPOPORT

Mourner's Kaddish

Mourners and those observing Yahrzeit:

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

Congregation and mourners:

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

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'hayekhon 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 teivail], v'imru amen.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

קדיש יתום

Mourners and those observing Yahrzeit:

יתגדל ויתקדש שמה רבא,
בעלמא די ברא, ברעותיה,
וימליך מלכותה בחייכון ובויםיכון
ובחיי דכלבית ישראל,
בעגלא ובזמן קריב,
ואמרו אמן.

Congregation and mourners:

יהא שמה רבא מברך לעלם ולעלמי עלמיא.

Mourners:

יתברך וישתבח ויתפאר ויתרומם ויתנשא
ויתהדר ויתעלה ויתהלל שמה דקדשא, בריך הוא,
לעלא מן כל- [לעלא לעלא מכל- [*on Shabbat Shuvah we substitute*:
ברכתא ושירתא תשפחתא ונחמתא דאמירן בעלמא,
ואמרו אמן.

יהא שלמא רבא מן שמיא וחיים
עלינו ועל כל-ישראל,
ואמרו אמן.

עשה שלום במרומיו הוא יעשה שלום
עלינו ועל כל-ישראל [ועל כל-יושבי תבל],
ואמרו אמן.

Some congregations recite Anim Z'mirot here; see page 208.

Some congregations conclude with Adon Olam on page 211;

others conclude with other Shabbat songs (see pages 212 and 82–85).

Some congregations recite this song at the conclusion of the service.

A Song of Glory: Anim Z'mirot

I shall chant melodies and weave together verses,
for my soul thirsts for You.

*My soul longs to live in the shadow of Your hand,
that I might learn the secrets of Your mysterious being.*

Even before speaking any words describing Your glory,
already my heart sings of Your love.

*I would, therefore, ever glorify You,
and honor Your name with songs of love.*

Though I have never seen You, I would tell of Your glory:

I imagine You, I describe You, but I know You not.

*In the words of Your prophets and mysteries revealed to the faithful,
You provided images of glorious majesty.*

Your greatness and Your power
were pictured in accord with Your deeds.

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

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

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

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

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

continued

Anim z'mirot v'shirim e-erog, ki eilekha nafshi ta-arog.

Nafshi hamdah b'tzel yadekha, lada-at kol raz sodekha.

Midei dabri bikhvodekha, homeh libi el dodekha.

Al ken adabeir b'kha nikhbadot, v'shimkha akhabeid b'shrei y'didot.

Asaprah kh'vodkha v'lo re'itikha, adam'kha akhankha v'lo y'datikha.

B'yad n'vi-ekha b'sod avadekha, dimita hadar k'vod hodekha.

G'dulat'kha u-g'vuratekha, kinu l'tokef pe'ulatekha.

Dimu ot'kha v'lo kh'fi yeshkha, v'yashvukha l'fi ma-asekha.

Himshilukha b'rov hezyonot, hin'kha ehad b'khol dimyonot.

Va-yehezu v'kha ziknah u-va'harut, u-sar rosh'kha b'seivah v'sha'harut.

Ziknah b'yom din u-va'harut b'yom krav,

k'ish milhamot yadav lo rav.

Havash kova y'shu-ah b'rosho, hoshi-ah lo y'mino u-zro-a kodsho.

Some congregations recite this song at the conclusion of the service.

שִׁיר הַכְּבוֹד: אֲנֵעִים זְמִירוֹת

אֲנֵעִים זְמִירוֹת וְשִׁירִים אֶאָרֵג, כִּי אֵלֶיךָ נַפְשִׁי תֵעָרֵג.

נַפְשִׁי חֲמֹדָה בִּצֵּל יָדְךָ לֹדַעַת כָּל־זֶדִי סוּדְךָ.

מִדֵּי דַבָּרִי בְּכִבּוּדְךָ הוֹמָה לִבִּי אֶל דּוֹדְךָ.

עַל כֵּן אֲדַבֵּר בְּךָ נִכְבְּדוֹת, וְשִׁמְךָ אֲכַבֵּד בְּשִׁירֵי יְדִידוֹת.

אֲסַפְּרָה כְּבוֹדְךָ וְלֹא רֵאִיתִיךָ, אֲדַמְּךָ אֲכַנֶּךָ וְלֹא יִדְעֶתִיךָ.

בְּיַד נְבִיאֶיךָ בְּסוּד עֲבָדֶיךָ, דְּמִית הַדָּר כְּבוֹד הוֹדְךָ.

גִּדְלָתְךָ וּגְבוּרָתְךָ כִּנּוּ לְתֹקֶךָ פְּעֻלָּתְךָ.

דַּמּוּ אוֹתְךָ וְלֹא כָפִי יִשָּׁה, וַיִּשְׁוּוּךָ לְפִי מַעֲשֶׂיךָ.

הַמְשִׁילוֹךָ בְּרוֹב הַזְיוֹנוֹת, הִנֵּךְ אֶחָד בְּכָל־דְּמִינוֹת.

וַיַּחְזוּ בְּךָ זְקֵנָה וּבַחֲרוּת, וּשְׁעַר רֹאשְׁךָ בְּשִׁיבָה וְשַׁחֲרוּת.

זְקֵנָה בְּיוֹם דִּין וּבַחֲרוּת בְּיוֹם קָרֵב,

כָּאִישׁ מִלְחָמוֹת יָדָיו לֹא רָב.

חֲבֵשׁ כּוֹבֵעַ יְשׁוּעָה בְּרֹאשׁוֹ,

הוֹשִׁיעָה לּוֹ יְמִינוֹ וְזִרְעֵ קִדְשׁוֹ.

continued

by an enumeration of images in verses arranged in an alphabetic acrostic. The concluding verses of the poem are a personal plea that God hear our prayers. Some recite Shir Hakavod on each Shabbat; others include it only on festivals. Some recite it here, others at the conclusion of Shaḥarit, and many others at the beginning of the entire service.

YOUR GLORY בְּכִבּוּדְךָ. As noted above, God's "glory" frequently has a technical meaning in medieval Jewish mystical thought: it is that aspect of God which is accessible to humans. The Bible reports that at Sinai God's "glory" descended on the mountain (Exodus 24:15), and similarly Moses asks to see God's "glory" (Exodus 33:18).

YOUR PROPHETS נְבִיאֶיךָ. The poet will use only metaphors previously offered by prophets and sages—that is, those that were adduced by divine inspiration.

IN ACCORD WITH YOUR DEEDS כִּנּוּ לְתֹקֶךָ פְּעֻלָּתְךָ. No human being can have a direct encounter with God's essence (God's "face"), but we can experience God's impact in the world (God's "back").

YOU ARE THE SINGULAR ONE הִנֵּךְ אֶחָד. The word *ehad* (literally "one") references the Sh'ma. Jewish mystics, while eloquently describing the myriad manifestations of God, insist that God is ultimately "one."

AS OLD AND AS YOUNG זְקֵנָה וּבַחֲרוּת. In commenting on the first words of the Decalogue, "I am Adonai, your God, who took you out of the land of Egypt," Rashi (1040–1105, northern France), reprising the midrash, writes: "Do not think that because I appear to you in different guises—at Sinai as an elder and at the Sea as a young warrior—there are multiple deities; it is I who took you out."

THE PRIME OF YOUTH וְשַׁחֲרוּת. As vocalized, the Hebrew means "youthful." However, the word also contains the same letters as the word for "black" (*shahor*), as opposed to gray hair as a sign of age.

A VICTORY HELMET כּוֹבֵעַ יְשׁוּעָה. The image is taken from the language of Isaiah: "God donned righteousness like a coat of mail, with a helmet of victory on God's head" (59:17).

A SONG OF GLORY שִׁיר הַכְּבוֹד. Sometimes called by its first two words, Anim Z'mirot is ascribed to Judah the Pious of Regensburg (d. 1217), one of the most important figures of *Hasidei Ashkenaz*, the 13th-century German pietist movement. The poem asserts that human beings cannot grasp God's mysterious nature, but that prophetic metaphors and rabbinic allusions allow us to imagine God's glory, *kavod*, and to see a "shadow" of the Divine. Many of these images were significant for the spiritual vocabulary of *Hasidei Ashkenaz*. For instance, the light emanating from God's head and God's crown were important images of mystic contemplation.

The first four verses of the poem constitute an introduction. This is followed

Your curls are full of drops of light,
 Your locks wet with the dew of the night.
*God will have pride in me, for God delights in me,
 and will be for me a crown of glory.*

The image of God's face is pure shining gold,
 the forehead inscribed with the divine holy name.
*In love, in honor, to express the height of glory,
 this people fashioned God's kingly crown.*

The locks on God's head are
 a youth's long black curls.
*May the abode of righteousness, the height of God's glory,
 be God's greatest delight.*

God's treasured people shall be held as a garland in God's hand,
 a royal wreath of beauty and glory,
*carried on high, adorned with a crown,
 honored with what is most precious in Divinity's eyes.*

God's splendor shall be mine and mine shall be God's;
 for God is near to me as I cry out.
*God is radiant and ruddy, dressed in red,
 having come from Edom, treading the winepress.*

Humble Moses viewed the knot of God's tefillin
 as he beheld God's very image.
*God delights in this humble people and will raise them up in glory;
 God shall dwell amidst their praises, glorified through them.*

continued

Tal'lei orot rosho nimla, k'vutzotav r'sisei lailah.
Yitpa-eir bi ki hafetz bi, v'hu yihyeh li la-ateret tz'vi.
 Ketem tahor paz d'mut rosho, v'hak al metzah k'vod shem kodsho.
L'hen u-l'khavod tz'vi tifarrah, umato lo itrah atarah.
 Mahl'fot rosho k'vimeit v'hurot, k'vutzotav taltalim shehorot.
N'vei ha-tzedek tz'vi tifarto, ya-aleh na al rosh simhato.
 S'gulato t'hi v'yado ateret, u-tz'nif m'lukah tz'vi tiferet.
Amusim n'sa-am ateret indam, mei-asher yakru v'einav kibdam.
 Pe'eiro alai u-fe'eiri alav, v'karov eilai b'kori eilav.
Tzah v'adom lilvusho adom, purah v'dorkho b'vo-o mei-edom.
 Keshet t'filin herah le-anav, t'munat Adonai l'neged einav.
Rotzeh v'amo anavim y'fa-eir, yoshev t'hilot bam l'hitpa-eir.

טללי אורות ראשו נמלא, קוצותיו רסיסי לילה.
 יתפאר בי כי חפץ בי, והוא יהיה לי לעטרת צבי.
 פתם טהור פז דמות ראשו,
 וחק על מצח כבוד שם קדשו.
 לחן ולכבוד צבי תפארה, אמתו לו עטרה עטרה.
 מחלפות ראשו כבימי בחרות,
 קוצותיו תלתלים שחורות.
 נוה הצדק צבי תפארתו, יעלה נא על ראש שמחתו.
 סגלתו תהי בידו עטרת, וצניף מלוכה צבי תפארת.
 עמוסים נשאים עטרת ענדם, מאשר יקרו בעיניו כבדם.
 פארו עלי ופארי עליו, וקרוב אלי בקראי אליו.
 צח ואדום ללבשו אדום, פורה בדרך בבואו מאדום.
 קשר תפלין הראה לענו, תמונת יהוה לנגד עיניו.
 רוצה בעמו עניים יפאר, יושב תהלות בם להתפאר.

continued

WITH LONG BLACK CURLS תלתלים שחורות. This is the way the male lover is depicted in the Song of Songs (5:11).

THE ABODE OF RIGHTEOUSNESS נוה הצדק. In this section the poet moves to ideas of redemption, and emphasizes Israel's loyalty to God as a manifestation of God's glory. The midrash declares that in the end of days, the tribe of Levi will no longer bless Israel, but rather God alone will, as it is written: "Adonai, the abode of righteousness, will bless you..." (Midrash Tanhuma, Lekh L'kha 5, quoting Jeremiah 31:22).

GOD'S SPLENDOR פארו. *T'fillin* are called by the rabbis *pe'eir*, "splendor." Thus "God's splendor is on me" can be read as: "I am adorned with God's *t'fillin*." According to the rabbinic imagination, God too wears *t'fillin*—which, in turn, glorify Israel. The verse inscribed inside God's *t'fillin* is: "Is there a single nation like you in the world, O Israel?" (2 Samuel 7:23). In this view, when Moses saw God's back (but not God's face), he saw the *t'fillin* knot on the back of God's head—that is, God's splendor (Babylonian Talmud, Berakhot 6a).

DRESSED IN RED ללבשו אדום. The poet draws on the imagery of Isaiah: "Who is this coming from Edom? . . . It is I who speak of righteousness, surely triumphant. Why is Your clothing so red? Your garments like someone who treads grapes? I trod out a vintage alone . . . there was no one with Me. I trod them down in My anger . . . their life-force bespattered My garments, and all My clothing was stained" (63:1–3). Isaiah's imagery is a play on the name "Edom," derived from the Hebrew word for "red." In Jewish tradition, Edom became the name for all those empires that would oppress Israel. Thus, the Talmud refers to Rome as Edom, and refugees from Germany in the 1930s reported that they were sustained by preachers who referred to the downfall of Edom.

TREADING THE WINEPRESS פורה בדרך. Meaning to stomp on the Edomites, the oppressors of the people Israel.

HUMBLE MOSES לענו. Moses is said to be the most humble of all human beings (Numbers 12:3).

DROPS OF LIGHT טללי אורות. Here the poet changes imagery and begins talking of God's head and God's crown.

CROWN OF GLORY לעטרת צבי. The phrase refers to a deer's antlers (see Isaiah 28:5). The deer raising its antlers is a graceful demonstration of strength and readiness. In this and in two verses below (*tifarrah*, "the height of glory"), the poet articulates a mutuality: God crowns Israel with glory and Israel crowns God with glory.

FOREHEAD INSCRIBED וחק על מצח. The High Priest wore a gold band on his forehead on which the words "Holy unto Adonai" were engraved. The ancient rabbis imagined God inscribed with a corresponding insignia.

As you called the world into being, You uttered truth from the first;
in each generation You seek the people who seek You.

*Place my many songs before You
and let my prayers reach You.*

May my songs be a crown on Your head,
and accept my prayers as a savory offering.

*May the song of one without merit
be to You like those sung over the sacrifices You received.*

Take account of my praise, Sustainer,
Creator, Life-giver, Supremely Righteous One.

*Nod agreement to my blessings;
receive them as choice perfume upon Your head.*

May my words please You,
for my soul thirsts for You.

Yours, ADONAI, is the greatness, the strength and the glory,
the triumph and the splendor—for everything in heaven and
on earth is Yours.

Yours, ADONAI, is the sovereignty and the majesty above all.

► Who can tell of ADONAI's power?

Who can proclaim all of God's praises?

Rosh d'varkha emet korei mei-rosh,
dor vador am doresh'kha d'rosh.

Sheet hamon shirai na alekha, v'rinati tikrav eilekha.

T'hilati t'hi l'rosh'kha ateret, u-t'filati tikon k'toret.

Tikar shirat rash b'einekha, ka-shir yushar al korbanekha.

Birkhati ta-aleh l'rosh mashbir, m'holeil u-molid tzadik kabir.

**U-v'virkhati t'na-ana li rosh, v'otah kah l'kha
ki-v'samim rosh.**

Ye-erav na sihi alekha, ki nafshi ta-arog eilekha.

*Read quietly: L'kha Adonai ha-g'dulah v'ha-g'vurah v'ha-tiferet
v'ha-netzah v'ha-hod, ki khol ba-shamayim uva-aretz,
l'kha Adonai ha-mamlakhah v'ha-mitnasei l'khol l'rosh.*

► *All together: Mi y'maleil g'vurot Adonai, yashmi-a kol t'hilato.*

Some congregations recite Mourner's Kaddish here; see page 207.

ראש דְּבַרְךָ אֱמֶת קוֹרָא מֵרֹאשׁ,
דּוֹר וָדוֹר עִם דּוֹרְשֶׁךָ דְּרוֹשׁ.

שִׁית הַמּוֹן שִׁירֵי נָא עֲלֶיךָ, וְרִנָּתִי תִקְרַב אֵלֶיךָ.

תְּהַלֵּתִי תְהִי לְרֹאשְׁךָ עֲטֻרָה, וּתְפִלָּתִי תִכּוֹן קְטָרֶת.

תִּיקַר שִׁירְתִּי רֶשׁ בְּעֵינֶיךָ, כְּשִׁיר יוֹשָׁר עַל קֶרְבְּנֶיךָ.

בִּרְכָתִי תַעֲלֶה לְרֹאשׁ מִשְׁבִּיר, מְחֹלֶל וּמוֹלִיד צְדִיק כְּבִיר.

וּבִבְרָכָתִי תִנְעֲנַע לִי רֹאשׁ, וְאוֹתָהּ קַח לְךָ כְּבִשְׁמִים רֹאשׁ.

יַעֲרֵב נָא שִׁיחִי עֲלֶיךָ, כִּי נִפְשִׁי תַעֲרֹג אֵלֶיךָ.

לְךָ יְהוָה הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּח וְהַהוֹד,

כִּי כָל בְּשָׁמִים וּבְאָרֶץ, לְךָ יְהוָה הַמְּמַלְכָה,

וְהַמְתַּנְשֵׂא לְכָל לְרֹאשׁ.

◀ מִי יִמְלֵל גְּבוּרוֹת יְהוָה, יִשְׁמִיעַ כָּל־תְּהִלָּתוֹ.

Some congregations recite Mourner's Kaddish here; see page 207.

**YOU UTTERED TRUTH
FROM THE FIRST** ראש דְּבַרְךָ אֱמֶת. The poet is quoting
Psalm 119:160, sometimes
translated as: "The essence
of Your teaching is truth."
(See above, page 117, at the
psalm for Shavuot.) The
poet may mean that God's
promise to redeem Israel
holds true in every genera-
tion. Also, the last letters
of the first three words
of Genesis (בְּרֵאשִׁית בְּרָא
אֱלֹהִים) are *alef, mem, and
tav*, which spell the word
אֱמֶת (*emet*), "truth."

Since this verse repeats
the letter *reish* and seems
to introduce a thought not
otherwise developed in
the poem, there are some
scholars who think that it is
a later interpolation.

A SAVORY OFFERING תִּכּוֹן
קְטָרֶת. Psalm 141:2: "Take
my prayer as an incense
offering . . ."

NOD AGREEMENT לִי רֹאשׁ תִּנְעֲנַע. A reference to an anthro-
pomorphic story from the Babylonian Talmud, in which
God responds to a sage's blessing with a nod of God's head
(Berakhot 7a). The same word, *rosh*, is used to indicate
the "choice perfume" that was used for anointing in the
sanctuary.

MY SOUL THIRSTS תַּעֲרֹג. The poet draws on the lan-
guage of Psalm 42:2, concluding the poem with the same
image of yearning with which it began.

YOURS, ADONAI, IS THE GREATNESS הַגְדֹּלָה. לְךָ יְהוָה הַגְדֹּלָה.
1 Chronicles 29:11. This verse inspired the mystics who
developed the system of the *s'firot*, aspects of God that hu-
man beings perceive. Many of the names of the *s'firot* are
drawn from this verse, including *G'vurah* (triumph), *Tiferet*
(glory), *Netzah* (eternity), and *Hod* (splendor). Similarly,
to evoke the variety of the aspects of God, this verse is
chanted when the Torah scroll is removed from the ark
and carried in a procession around the sanctuary.

WHO CAN TELL יִמְלֵל מִי. Psalm 106:2.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

✠

ADON OLAM

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

Adon olam asher malakh	b'terem kol y'tzir nivra.
L'et na-asah v'heftzo kol	azai melekh sh'mo nikra.
V'aharei ki-kh'lot ha-kol	l'vado yimlokh nora.
V'hu hayah v'hu hoveh	v'hu yihyeh b'tifarah.
V'hu ehad v'ein sheni	l'hamshil lo l'haḥbirah.
B'li reishit b'li takhlit	v'lo ha-oz v'ha-misrah.
V'hu eli v'hai go-ali	v'tzur hevli b'et tzarah.
V'hu nisi u-manos li	m'nat kosi b'yom ekra.
B'yado afkid ruḥi	b'eit ishan v'a-irah.
V'im ruḥi g'viyati	Adonai li v'lo ira.

The service concludes with a song. Two choices are given here, but other songs may be selected, such as those on pages 82–85.

✠

בְּטֶרֶם כָּל־יִצִּיר נִבְרָא.	אֲדֹנָי עוֹלָם אֲשֶׁר מֶלֶךְ,
אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא.	לְעֵת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל,
לְבָדּוֹ יִמְלֹךְ נֹרָא.	וְאַחֲרֵי כְּבִלּוֹת הַכֹּל,
וְהוּא יִהְיֶה בְּתִפְאַרְהוֹ.	וְהוּא הָיָה וְהוּא הוֹנֶה,
לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.	וְהוּא אֶחָד וְאֵין שֵׁנִי,
וְלוֹ הָעֵז וְהַמְשָׁרָה.	בְּלִי רֵאשִׁית בְּלִי תַכְלִית,
וְצוּר חֲבֵלִי בְּעֵת צָרָה.	וְהוּא אֱלִי וְחִי גֹאֲלִי,
מִנָּת כּוֹסִי בְּיוֹם אֶקְרָא.	וְהוּא נָסִי וּמְנוּס לִי,
בְּעֵת אִישׁוֹן וְאַעִּירָה.	בְּיָדּוֹ אֶפְקִיד רוּחִי,
יְהוָה לִי וְלֹא אִירָא.	וְעַם רוּחִי גְּוִיָּתִי,

ADON OLAM אֲדֹנָי עוֹלָם. It is unclear who authored this thousand-year-old poem, but it appears in the beginning of the morning service, at the conclusion of the Musaf (additional) service, and also at the end of evening services, in both the Ashkenazic and Sephardic liturgies. (The latter version, however, contains several more verses than are found in the former.) The poem is composed of two parts. The first half of the poem is a series of philosophic or credal statements about God. But as it moves toward its conclusion, the poem changes in mood and becomes a personal statement of faith and even of intimacy with God. This idea is expressed in the penultimate line with the words *b'yado afkid ruḥi*, "I place my spirit in God's care."